WORLD DOMINION

and

THE WORLD TO-DAY

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PALESTINE AND THE JEWS

JAPAN TO-DAY

IN JAPANESE BONDS

CENTURY OF CANADIAN ADVENTURE

A SHAKING OF THE NATIONS

A GLANCE AT ANGOLA

ELDORADO OF THE INCAS

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The World To-day

An International Review of Christian Progress

Vol. XXIV. No. 6 November-December, 1946

¶ *The clash in Palestine is one of mentality and nationality.*

Palestine and the Jews

H. C. Burrough

IT is important to obtain a right and historical perspective of this burning question. And it is not right to blame the British policy and Mandate for a situation and crisis which is the direct result of the two World Wars within thirty years, a situation which no prophet or statesman could foresee.

Before the 1914-18 War, Zionism was a non-political, and religious or sentimental movement. The opening of the Ghetto gates and resulting entry of the Jews into European life had two main results : (*a*) a relaxing of the religious sanctions which were the chief cause of the Jewish survival as a distinct nation ; and (*b*) the gradual assimilation of the Jews with the surrounding nations. Both these tendencies seriously alarmed the more orthodox Jews, who naturally feared the consequent disappearance of the Jewish nation. Zionism arose to meet the needs of those Jews who suffered from the "Ghetto-mindedness" which still survived in Eastern Europe, and it had behind it the desire to find a national and political sanction to replace the strictly religious one which was fast losing its hold. Those Jews who were living in comparative security and prosperity in other lands of both hemispheres had no use for Zionism, except as a harmless sentiment, and had no urge or desire to migrate to Palestine.

The Balfour Declaration in 1917, and the British Mandate, concerned a country which had been liberated not from *Arab*, but from *Turkish* domination and misrule, and was carefully worded and safeguarded. It was in no sense regarded on either side as a political issue.

Then came the second World War, before which the Jews were chosen by Hitler as the popular "scape-goat," which every dictator must have to blame for all that goes wrong with his plans. It is known that Hitler's immediate *entourage* did not believe in those racial theories into which Hitler had mesmerized himself. They called them among themselves "Adolf's bunkum." Hitler himself declared that "It is essential to have a tangible enemy," and he chose the Jews for this rôle as a universal and suspected minority with no country or Government to protect them. His gangsters

were only too ready to follow his lead and to "fall upon the prey."

It is now revealed by the Nuremberg trials that one-third of the whole Jewish race throughout the world has perished in Europe since 1939 as the direct result of the Nazi policy, amid unspeakable tortures. Furthermore, as it has been rightly said, "there are only two kinds of country in the world, those who want to get rid of the Jews, and those whose doors are closed against the Jews."

Here comes in another and a new condition—the "Pan-Arab" movement in the Middle East, and the emergence of *Political Zionism.*

A point which cannot be too strongly stressed is that to call this movement an *Arab* movement is incorrect. It is really an *Islamic* movement and is itself a direct result of the first World War. The peoples of the Middle East and North Africa are popularly called Arabs because they speak Arabic and are mostly Moslems. But they are not for the most part Arabs. Except in Arabia itself they are mostly natives of the lands in which they live, whose ancestors were conquered in the seventh century, and have since been dominated by the followers of the Arabian Mohammed. The "Arab League" should really be called the "Islamic League." This is incidentally proved by the recent news that the "Arab League" now has in view a union of all the Islamic countries *including Turkey and North Africa* (which are not really Arabic).

The present clash in Palestine has come about in the first place because the Jews, in their natural impulsiveness, and now in their desperate plight, have interpreted the promise of "A National Home in Palestine" as "Palestine as the National Home," and have overlooked the qualifying conditions of the Balfour Declaration; and, secondly, because of the newly formed Nationalistic aspirations of the Moslem peoples of the Middle East. Only those who have lived long among these people, as the present writer has, and learned something of their thoughts and languages, can fully appreciate the Oriental mentality, and the deep suspicion and even hatred of the Moslem towards the Non-Moslem.

THE troubles in Palestine are not the concern of the inhabitants of Palestine, whether Jew or "Arab." For the most part they only wish to live in peace and earn their living, and are quite tolerant of each other. The clash is really one of Mentality and Nationality, and is largely exploited by a few leading "hot-heads" for their own ends. Unfortunately these "hot-heads," Jewish victims of the sword, have resorted to violence. And Islam, also, which has never hesitated to make its conquests by the sword (the word "Islam" means "submission") is prepared to use force again. Ominous hints have been dropped recently as to "other means" which may be used to resist the Jewish claims.

The issues of this matter are, like the issues of the War, mainly spiritual. Lasting peace can only come to Palestine through the working of the Prince of Peace, whose life and death made it for ever "The Holy Land."

¶. *What can we give to the synagogue that it does not already possess?*

Evangelism and the Jews

Jakob Jocz

THE Report of the Archbishops' Committee, with its blunt statement of facts concerning the low ebb of Christian life in the country, has fixed our attention upon the question of evangelism. Thanks to this Report we are beginning to realize the precarious position of the Christian Church and are seeking a remedy. It may, therefore, seem side-tracking from the main issue to connect the problem of evangelism with the Jewish people. This article is written in the conviction that there is a vital connection between the two which needs elucidating if the whole question is to be placed in its right perspective.

Those who have given serious thought to the problem of reaching with the Gospel message the vast non-Christian population of the country repeatedly stumble at the great obstacle, namely, the ineffective and spurious life of the Church. Their sense of helplessness grows as they reflect, not so much on the spiritual state of their pagan neighbours, as on the pseudo-Christianity of their Christian friends. Compared with this, the question of evangelizing the non-Christian population is a comparatively easy task. Christianity has an accumulation of age-old experience in dealing with a pagan world. The task, however, requires a live and vigorous Church. Our witness unless carried by deep personal conviction will fall upon arid soil. It is here that we come upon the main difficulty: the problem of evangelism is the problem of the Church.

Recently, the writer took part in a big missionary Exhibition arranged by the various non-Roman Churches in Dublin. One section of it illustrated the divided world in which we live and the unity offered in Christ. Few of our Christian friends could have been aware of the paradox of our position—a *divided* Church calling the world to find unity in Christ! The fact, however, remains that though we ourselves may have become accustomed to sub-Christian standards, the world still expects of us Christianity. Those who call others to join their fellowship must know something of what fellowship means; those who call a divided world to unity in Christ, must know something of unity amongst themselves. Our Christianity, however, is measured by our attitude to the Jews in our midst. Our attitude of negation or indifference towards them is an indication of our unpreparedness for the evangelistic task. An unprepared Church, however, cannot successfully undertake evangelism, as Canon Peter Green, an expert on the subject, has recently shown.*

I. *The Spiritual situation within the Church.*

The greatest hindrance to Christian advance is a doubtful form of Christianity. The dead weight of hangers-on has a crippling effect upon spiritual growth. On the

*Cf. *World Dominion*, May-June, 1946, pp. 151 ff.

Continent, persecution has rid the Church to some measure of this heavy ballast, but here there is still a large number of dead members whose vague Christianity lowers the tone of the whole Christian Church. The tragedy of the Church is not that it is a minority—true Christianity always was in a minority—but that its life is of such doubtful quality. It is, however, not moral earnestness that is our greatest lack, but deep Christian conviction. This ailment of the Church manifests itself in our theological thinking, in our vague and indefinite preaching, and above all in our dumb indifference towards the outsider. Somebody once called the Church a hospital where sick people come to be healed; but it seems to us that the empirical Church of our age is herself a patient requiring medical attention. It is important that we give closer attention to some of the symptoms of her sickness.

(*a*) *Moralism.* The connection between Christianity and morality is a very close one. Christianity presupposes the highest moral standards. Faith must express itself in works, this is essentially Pauline teaching (1 Cor. 6 : 9-11). Those who oppose St. James to St. Paul have failed to grasp the moral implications of the Christian faith. "Faith if it have not works is dead in itself" (James 2 : 17), is a statement which St. Paul would whole-heartedly endorse (cf. Gal. 6 : 7-10). But what St. Paul disputes is that works can be a substitute for faith. Morality which is not rooted in faith is an expression of independence and thus of human arrogance in the face of God. Morality and religion though inseparable are not synonyms. This is expressed with great insight in the XIIIth Article of the Anglican Church: "works done before the grace of Christ, and the inspiration of His Spirit, are not pleasant to God . . ." Works are no substitute for faith; it is an aberration to equalize the two. But this is exactly what is happening to-day.

ENGLAND has a great Christian tradition. The moral forces released during the Evangelical Revival and afterwards have profoundly affected social life. Christian ethics have acted as leaven in society and have borne fruit, with the result that attention was fixed upon the more tangible values of Christianity. This was an inevitable development owing to the utilitarian bend in human nature. Man is more interested in the usefulness of a religion than in its truth. But it is for the Church to recognize the danger and to speak out in no unequivocal terms. This she has failed to do. In preaching, teaching and thinking, she has *moralized* her faith to such an extent that the whole meaning of the Gospel is altered. Humanism and all it implies springs from this source.

(*b*) *Mysticism.* Together with the weakening of Christian conviction appeared a spurious kind of mysticism alien to the spirit of the New Testament. In accordance with the law of compensation this became necessary in order to redress the balance. At present we are facing a sentimental form of devotionalism tinged with a vague Christian ideology in place of the older *theological* conception of Christianity. It is characteristic

this new form of religiosity that it speaks in ill-defined terms and vague generalizations. The preference of certain expressions and their recurring frequency betray this ever-growing tendency. Words like religion, worship, experience, have thus received a characteristic emphasis while other expressions like atonement, forgiveness, salvation are strangely absent. There is also in evidence an unwholesome preoccupation with the classical mystical literature, while the Bible is dangerously neglected.

IN view of these facts it is worth remembering that mysticism, though a close ally with religion is, even at its best, only a stepchild of Christianity. Modern writers have tried to convince us of the contrary, but have not quite succeeded. The way of the Cross and the way of mysticism are ultimately two divergent ways leading in different directions. Though their forms of expression are sometimes similar, their aims are different. Even Adolf Deissmann's ingenious distinction between passive and active mysticism alters nothing of this fact. While in the Christian faith Jesus Christ occupies a central position, for the mystic he is only an aid to his goal, the union with or enjoyment of God. There is, however, another feature peculiar to mysticism. While the Cross sharply divides heaven from earth, eternity from time, God from man, mysticism aims at reducing the distance and removing the border-line. It thus inevitably results either in the apotheosis of man or the humanization of God. In both cases, however, the mystery of the Incarnation is violated and the Cross circumvented. The Church defined her Creed in order to prevent either of these two heresies, for they both strike at the heart of the Christian faith.

Our modern preoccupation with "religion," devotion, worship and all the paraphernalia connected with it is a mere *prophasis*, to use a New Testament expression, in order to hide the fact that Jesus Christ is not any more central for our approach to God. The centrality of Jesus Christ demands a *theological* and not merely a devotional attitude. That is why our forefathers were theologians, but we are only reciters of their Creed, however reverently we do it by turning to the East. But no elaboration of ritual, no aesthetizing of our worship and no magic of any kind will make up the lack of theological thinking. Theological thinking in the Christian sense has Jesus Christ at the centre; its key-note is humble discipleship.

If charity begins at home, Christianity certainly does. Our first task, before we try to evangelize others, is to affirm our unflinching loyalty to Jesus Christ. We do so by facing honestly and frankly the Jewish people in our midst.

II. *Our Encounter with the Jew.*

In our encounter with the Jew, our Christianity undergoes a manifold test of a searching and embarrassing nature. We are suddenly forced to face a series of questions which we have become used to regarding as old-fashioned and unsuitable for our age.

(*a*) *Conversion.* One of the first questions that comes to the forefront in our encounter with the Jew is that of conversion. What

do we mean by it? This is a question which must be answered, for on it depends not only our attitude to the Jew, but also our whole evangelistic effort in any other direction.

What do we expect of the Jew? To be a better Jew? To be a more moral Jew? To be more faithful to his own religion? To become a Christian and, if so, what do we mean by becoming a Christian? Do we expect him to join *our* particular Church; to accept *our* Creed and speak *our* jargon? These questions are important, for they also apply to the rest of the non-Christian population. Unless we answer them thoughtfully and from a higher level, we are in danger of defeating our own ends.

IT seems to us that the first step towards evangelism is to rid ourselves from all ulterior motives. Our evangelistic effort must not be dictated by the desire to add to our Church membership or to increase our weekly collections. Christian evangelism is the expression of our loyalty to Jesus Christ and our profound concern for the other man. It is carried by faith in the miracle of conversion. Herein lies the difference between evangelism and propaganda. In our witness to our neighbour we do not rely on our powers of reasoning, but upon the power of the Holy Spirit. We do not call him to Church membership, but to Jesus Christ. We do not ask him to accept *our* Creed, but eternal life. We do not offer him a moral code, but salvation in Christ Jesus.

But faith in the miracle of conversion wrought by the Holy Spirit implies that ultimately the effectiveness of evangelism is not in our hands. We can perhaps convince the other person of the reasonableness of Christianity, the usefulness of Christian ethics, the greatness of the Christian ideal, but we cannot make him a disciple of Jesus Christ. "Towards the Conversion of England" can only mean that as far as we are concerned, we are prepared to work and to pray with this aim in view; the miracle of conversion, however, transcends our power. But whether we really believe in what we say is tested by our attitude to the Jewish people. Traditionally, historically, they have remained for centuries outside the Christian fold. By leaving them out from our evangelistic effort we do more than merely acknowledge their ties with the past, we actually deny our faith in the miracle of conversion.

(*b*) *Personal Decision.* One of the important differences between Judaism and Christianity relates to the position of the individual regarding religion. The Jew is *born* a Jew, the Christian *becomes* a Christian. This means that in the Christian view the contingency of birth is not left to decide spiritual truth. On the other hand, in Judaism the individual's religion is already decided by the fact of his birth. This is the meaning of the benediction in the liturgy in which every Jew blesses God for not having created him a heathen, a slave or a woman (cf. Singer, pp. 5 ff.). For Christianity, however, personal decision in matters of faith is of fundamental importance. Sören Kierkegaard used to say that Christianity begins with every generation afresh. Here

every individual has to face the challenge personally and decide for himself. To make Christianity depend upon family or national tradition is to prostitute it. It cannot be passed on as an heirloom from father to son. But it is exactly here that we touch upon the weakest spot in historical Christianity.* Traditionalism is still the most deadly danger in our Church life. The lapse from a personal to a national (=traditional) form of Christianity is a reversal to the Jewish attitude regarding religion. It cuts at the very root of Christian life, for it contradicts the conception of conversion.

It is chiefly in our encounter with the Jew that the problem breaks out in all its significance. In the Jew we meet a member of a community whose attitude to Jesus Christ is decided not by himself but by tradition. He rejects the Messiahship of Jesus *a priori* out of loyalty to his people's past. His immunity to the Gospel is not the result of personal decision, but the acceptance of an opinion his forefathers have held. By leaving the Jew outside our evangelistic effort we tacitly acknowledge the logic of his position and by doing so contradict our own. To acquiesce in his attitude implies the acceptance of a division right through humanity with the corollary that truth is ethnically conditioned. But, above all, by accepting his position unchallenged, we agree to interpret Christianity in collective terms, leaving out the personal element so vital to our faith.

(c) *The Universality of the Gospel.* A large section of our population knows itself unattached to any organized form of religion. Most of these people profess a vague kind of religion, but explain their behaviour by the fact that organized religion does not "suit" their tempers, tastes or habits. Behind it, however, is the desire not to commit oneself either way. It is at this form of indifference that every evangelistic attempt breaks down. But as long as the Gospel remains in the domain of religion, and religion a matter of taste, the position is insoluble. It is, however, impossible for us to interpret the claims Jesus makes upon human life as transcending religious inclinations and aesthetic tastes if we ourselves fail to grasp the universality of the Gospel. Here again, the test lies in our attitude to the Jew.

IF the Gospel we preach is still the Gospel of the New Testament we cannot differentiate between Jew and Gentile. The conversion of England can only mean the conversion of the population of England irrespective of class, race or religion. It is unfortunate that the Report on Evangelism has entirely overlooked the 450,000 Jews in the country.* It is only by confronting the Jew on an equal footing with the Gentile that we demonstrate to both our faith in the universality of the

*Cf. my article "The Significance of the Hebrew Christian Position," *The Hebrew Christian Quarterly*, April, 1945.

*In the entire Report there is the casual mention of one young Jewess, but in a different connection (cf. *Towards the Conversion of England*, p. 138).

Gospel. By it we mean that the Gospel is applicable to *all* men and that from it no man can escape without making his decision.

III. *Religion and Faith in Jesus Christ.*

IT is at this point that we come to the most crucial problem in the question of evangelism. Before we direct our effort towards the non-Christian population of the country we must bear in mind that many of these people are religiously minded. Not only have they religious needs, but they satisfy them in various aesthetic activities. Man is hopelessly religious, whether he likes it or not. It is, therefore, of paramount importance that we realize the connection between religion and faith in Jesus Christ. Confusion on this issue is fatal, not only to the question of evangelism, but to the whole spiritual life of the Church.

The traditional view on this question was that the Gospel must be grafted on the religious ideals already in existence, which in Jesus Christ are both fulfilled and transcended. But modern psychology, which has revolutionized our conception about the inner life of man, has made such a view untenable. Religion is now recognized as a necessary function of the soul in need of harmony with and protection from the outside world. It is part of the instinct of self-preservation inseparable from all forms of life. Religious selfishness is therefore the highest form of selfishness expressing man's determination to use God for his own ends.

It is interesting to note that Jesus Christ was first preached not to irreligious, but to a profoundly religious people, proud and sure of its spiritual traditions. Even against the Gentile background, the first Christian missionaries were not confronting nations devoid of all religion, but, to the contrary, peoples whose religious life was keyed up to the highest pitch. There was devotion, there was mysticism, there were sacrifices and numerous cults. There can be little doubt that St. Paul in his Gentile audience was confronting a more religious body of men and women than a modern evangelist does to-day. These people had a superfluity of religion and their moral conceptions were much higher than Church historians would like us to believe. The Christian missionary did not preach to them *another* religion with higher values, but something that transcended religion altogether. He called his message εὐαγγέλιον because it brought to men the knowledge of God who is not found by religion, but who Himself finds the religious man in his human need.

It may be held out against this view that it represents a limited use of the word "religion." But this is not merely a question of definition, though as a matter of fact, there is no unanimity on the subject, neither can there be. Religion has been variously defined in accordance with the outlook and attitude of the persons concerned. But whatever else it means, it is and must remain a human possibility. Far be it from us to mix up the higher with the cruder forms of religion, but we hold that the difference is only a

difference of degree. The Gospel, however, if it is what we believe it to be, is a Divine possibility. It means that God breaking through history cuts right across all religious systems, confronting man as Saviour and Lord. That St. Paul felt the uniqueness of his message can be seen from his effort to find a new word for the *novum* that he preached. Dividing history into two parts, he says: "before (the) faith came we were kept in ward under the law . . . but now that faith is come we are no longer under a tutor" (Gal. 3 : 23-25). The Christian use of the word "religion" must, therefore, describe something other than the historical phenomenon now the subject of detached academic study. Christianity of necessity appears in a religious dress, there is not given to us any other form in which to express it. The relation, however, between content and form is like the two opposite poles. There is in Christianity an ever-present tension between essence and form, religion and life. To avoid the tension on either side means to avoid the fact of the Incarnation. The result is a moralistic spirituality detached from life or else a crude religiosity rooted in magic. It is exactly such a situation that we confront today.

In our encounter with the Jew we meet a representative of a religion *par excellence*. In the realm of moral values there is nothing that he need take from Christianity. In religious depth and spiritual insight he is our equal. His long religious tradition, his rich liturgy, his lofty conceptions of God can scarcely be superseded. It is for this reason that so many Christians find it difficult to convince themselves of the necessity of missions to Jews. They rightly ask: What can we give to the Synagogue it does not already possess?

On the answer to this question depends not only our Christian attitude to the Jewish people, but our whole evangelistic effort in every other direction.

Description of Hiroshima.

In the City of Shadows

IN an article of this title in the *Sunday Express*, Jack Potter describes a school conducted by twenty-five-year-old Fujiko Suzuki. He says:

"I visited this school-room a short time ago—it was the most gruesome place I have ever entered. The children were studying the difficult Japanese characters which compose their written language. Some of them could not write very well because they had thumbs or fingers missing, burned away by the bomb. Others had one eye and faces that looked as though they had been sliced by a white-hot knife. Most of them had grotesque tufts of wispy hair growing on their little bald heads. Their hair started to fall out a week or so after the bombing. It is growing again now, slowly and patchily, and they look like little lost gnomes from hell.

"The grey ghosts of Hiroshima are a long way from the Paris conference where the statesmen posture and snarl. I would like to fly a few plane-loads of our politicians to Hiroshima . . . where a great deal of the rubble is composed of the powdered bones of the townsfolk disintegrated in a moment by the bomb."

From detailed notes by the Rev. James W. Findlay, M.A., Principal of Mukden Theological College.

An Ambassador in Japanese Bonds

THE STORY OF A CHINESE STUDENT'S WITNESS

George Carstairs

WE shall call him Peter Gow, though that is not his real name. He himself is a very real person.

It was in the autumn of 1935 that Peter arrived back in Mukden to enrol for the final three years' course which would complete his training for the ministry. He had already spent two years in the Junior College and a further two years in a rural area to acquire experience in evangelism and pastoral work.

Peter thoroughly enjoyed college life. He was a clever lad with an excellent record as a student, good-looking, and cheerful in disposition ; so that he was popular both with the teaching staff and with his fellow-students, who elected him leader of his year. Not that he had no faults. Like most students he was not without a measure of conceit and self-assurance, and he was certainly ambitious. As the Principal sometimes reflected, Peter had still much to learn. He was soon to learn it in a stern school.

The college life was indeed a happy one, but outside the college things were far from happy. A few years earlier the Japanese had made the so-called "Chinese Incident" an excuse for bringing Manchuria under their control and setting up a puppet Government over what they renamed the Empire of Manchukuo. How the Manchurians hated it ! Many of the young patriotic leaders had fled from Manchuria into China proper ; but for most of them flight was not possible. The students especially were intensely patriotic. They bitterly resented the foreign domination, but there was nothing they could do about it.

The Japanese officials began to interfere more and more. They took over control of the schools, so as to stamp out any kind of patriotic teaching ! Teachers and others suspected of hostile activities were constantly being arrested. Stories went round of people who mysteriously disappeared, and there were rumours of horrible tortures being inflicted. A reign of terror had begun. But so far the Christian schools and colleges had not been meddled with.

Then came the 10th of October. This day is observed throughout all China as the birthday of the Republic of China in 1911. But in 1935 the Japanese were determined that there should be no such celebration in Manchuria.

It was a Saturday morning, and the Principal of the college was working in his study when two students burst in with an unusual lack of ceremony. They were greatly excited as they had just heard that the Japanese were attacking the Christians and that many of the leading men of the Church had been arrested during the night. The Principal was slow to believe the story. There had been similar rumours before which had proved unfounded. This time it was only too true. During the

ight Japanese police had entered he homes of Christian ministers nd doctors and teachers, and vorkers in the Y.M.C.A., and arried them off to prison.

The missionaries consulted as o what should be done. Eventully a few of them went as a leputation to the Police Station. They received no satisfaction.

"You needn't worry," they were old. "These people are only being eld for questioning. And anyvay it's no business of yours."

But knowing the Japanese they vere very much worried.

Late that night Peter Gow came o the Principal's room and told im that he was afraid and was oing to run away and hide where he Japanese couldn't find him.

"But why should you think they nean to arrest you?" asked the Principal.

"I have just had a telegram tellng that they have arrested my rother and two other teachers."

Peter's brother was a teacher in heir home town, some two hunlred miles from Mukden.

"All the same, Peter," said the Principal, after thinking over this ad news, "I doubt if it would be vise for you to try to hide yourself. Vhatever happens it will be better or us all to stay where we are and ace up to things. We have nothing o be ashamed of, and they can ave nothing against us."

The next day was Sunday. It vas a day of great suspense. The inister and one elder of the Church where the students worhipped had been arrested. It was eared that the police might take he chance to make other arrests uring the service. Nothing happened, however, though more than one obvious Japanese secret agent was present in the congregation.

That afternoon two Japanese detectives came to the college and asked for Peter. They declared that they only wished to take him to the Police Station to answer a few questions. The Principal sent for Peter, but he was not to be found. He promised the police that he would himself bring him to the Station on his return.

PETER had fled. Only one student in Peter's class knew where he was hiding. A message was sent by this student's hand, and late that night Peter came to the Principal's room.

"I don't wish to press you, Peter," said the Principal, after they had talked the matter over, "and I know it is asking a lot of you; but what I feel is this. If you remain in hiding the Japanese are sure to take it out of the rest of the students. If you give yourself up—and, after all, as I said before, they have nothing against you—it may be the saving of many others."

Peter thought for some minutes before he made his decision. Then he said:

"Teacher, I was certainly intending to make my escape; but, if you think that would bring trouble on others in the college, I shall do as you say. I shall give myself up to the police. But, Teacher, I think I know better than you do what this means. For me this is the road to Jerusalem."

He had little doubt when he made that decision that suffering and possibly death lay before him.

Together they crossed to the students' dormitory. Peter made

up a small bundle of clothes and bedding. Then five of his classmates knelt with the Principal on the bedroom floor, as together they committed Peter to the Heavenly Father's care.

Late as it was, the two then crossed the city to the Police Station. The Principal asked leave to wait until Peter had been questioned, but was told this was not possible. With a heavy heart he bade Peter farewell. He little dreamed that six long years were to pass before he saw him again.

ODDLY enough one reason for Peter's arrest was the fact that he acted as treasurer of a society which the students had formed among themselves for a quite innocent, and indeed praiseworthy, purpose. It was called "The One-Cent Society," and every member was pledged to contribute one cent a day to a fund for helping poor but deserving Christian lads to get a higher education. The Japanese distrusted all "societies"; and one with such a mysterious name was doubly suspicious in their eyes. One day two truck-loads of police arrived at the college and ransacked it from top to bottom. Only when they had searched in vain did they tell the Principal that it was the constitution and rules of this society they were looking for. The Principal had not, up to this time, known of the existence of such a society. He undertook to investigate and report. When he asked the students they explained about the society and produced the constitution and rules, though with great reluctance and forebodings as to the consequences. On the advice of the British consul the original docu ment was handed over to th Japanese police, while at the sam time they were informed that copy had been lodged at th British consulate. The Japanese however, remained sceptical as t the innocent nature of the society

The prison officials now turne viciously on the Christians in thei hands and tried to make ther confess to illegal conspiracy.

Peter was questioned for hour but had nothing to admit. Th days that followed were terribl indeed. Again and again they wer cruelly tortured — sometime beaten, sometimes put to th hideous "water torture." Som suffered this over and over agair One or two of them in their agon said foolish things, but nothin that their persecutors could la hold of. Peter and his brothe James, and most of the others wer able to keep silent through it al

The weeks dragged wearily o All the prisoners were shackle hand and foot. They lay at nigh on bare boards with very litt covering, and the weather wa bitterly cold. The food was ver scanty and of the coarsest kin Gradually, however, most of th Christians were released. At th end of four months only Peter an his brother and five others wer left. These were being held fo trial. All the time hundreds o other Chinese, not Christians, wer being arrested, so that the prisc was always full.

It must not be thought that a the Japanese approved of the wa so many Chinese were bein treated. Many of them hated i They had personal friends amor the Chinese whom they liked ar

admired. This was specially true of the Japanese Christians, of whom there were not a few. These were genuinely distressed at what had happened to the leaders of the Japanese Church. Some of the Japanese ministers went out of their way to visit Chinese churches and express to the people their sympathy and regret. They did this at great risk to themselves, for there were always detectives present at the church services, who reported everything they heard.

One Japanese minister went even further. One day he presented himself at the prison, asked to see the officer in charge, and offered himself in place of one of the Chinese ministers in his hands. His offer was refused ; but it will long be remembered in the Chinese Church.

Fifteen months were to pass before Peter and his companions were brought to trial—months of terrible anxiety for their parents and friends. Peter was not allowed to communicate with the outside world, but news of him leaked through. Those who were set free told of his amazing courage and cheerfulness, how he helped others to keep their spirits up, tended those who were sick, and comforted the dying (and hardly a day passed without one or more succumbing to their sufferings). His kindliness and devotion made a tremendous impression on many of the non-Christians, to whom he was as a light in a dark place.

The day of the trial at last drew near. In all the churches the Christians were praying for a favourable result. But who was to defend the accused ? A Chinese advocate would hardly be listened to. The Japanese advocates were unwilling to oppose the public prosecutor. One Japanese Christian advocate, however, was prevailed on to undertake his defence, though he knew it meant taking his life in his hands.

The trial was open to the public and the Christians thronged the court, among them Peter's parents who had travelled two hundred miles to be present.

THE evidence brought forward was of the flimsiest kind—mere rumours and suspicions that could not be substantiated. Yet the prosecutor ended by demanding that they should be sentenced to ten years' imprisonment.

The counsel for the defence made a most eloquent speech.

" Not only," he ended up, " are these men guilty of no crime ; they are men who have been doing noble work as doctors and teachers and preachers of the Gospel. Instead of being punished they should be rewarded for their services."

All felt that the prisoners would be acquitted. But justice was not to be found in such a court. The judge passed sentence of eight years' imprisonment on Peter and James and of four to six years on the others.

Next morning Peter's parents were allowed to visit their son in prison and bid him farewell. Later that day Peter managed to lay hands on some scraps of yellow paper and a pencil and wrote them a letter which was smuggled out by a friendly jailer. Here are some sentences from that letter :—

" My dear Father and Mother,

" Who could have dreamt that a sentence of eight years would be

passed on us . . . For myself, bodily suffering and even death do not concern me greatly. What chiefly concerns me is the distress that has been brought on you, my dear parents. It was for this reason that I wept when I saw you this morning. But when I saw the wonderful courage and patience which you both showed I knew that God had given you the strength. To me it seems like a miracle. I was comforted and filled with joy. . . . It is my one wish for you, my dear parents, that in this suffering you should show forth the joy which the Lord gives. Trusting in Him nothing can crush us.

"As to this long sentence, what are eight years in His hands? John Bunyan was eight years in prison, and he had much to show for it; so may it be with us also . . .

"May God give to us power to walk this new road."

It was an added grief to Peter that he was now separated from his brother who remained in the Mukden jail while he himself was sent to a prison forty miles distant.

From this time on Peter's story is like that of Joseph in Pharaoh's prison house. The new jailers were not inhuman, and Peter's cheerfulness soon won him their good graces. More intelligent and better educated than the other prisoners, he was set to work on a printing press. He quickly learned to set up type, and also pleased those in charge by drawing clever pen-and-ink sketches. The prisoners elected him their leader and representative to lay any requests or complaints they might have before the governor.

Everyone knew Peter was a Christian. He did not preach, but in conversation he could not keep from talking of his faith. He had been allowed to keep his Bible and read it regularly. Many a verse took on a new meaning for one who was sharing so much of St. Paul's experience.

After two years he remembered that he would now have been graduating from the college, and somehow he managed to get a letter sent to be read on Graduation Day, assuring his classmates that he was with them in spirit as they went out to their great work of evangelism.

ONE day a Chinese visitor called on the Principal at the college. He was one of the head jailers from the prison. He told how night after night for a year Peter had been teaching him from the Bible. He was now a convinced Christian, had resigned his post in the prison, and wished to be trained as a preacher of the Gospel. Another jailer, too, he said, had become a Christian under Peter's influence. And from time to time prisoners set free came to the church to try and find out, as they said, "the secret of this wonderful man's life."

Two years of Peter's sentence were remitted for good conduct. At the end of six years he was set free. It was the governor's custom when a prisoner was freed to give him a good "talking to" before he left, and advice as to honest living. When Peter was brought before him, he just looked up and smiled and said:

"Peter Gow, I have only one thing to say to you. Just carry on as you have been doing here. And please come back again sometimes to visit us as a friend. When you do, I shall give you the

opportunity of addressing all the prisoners, and telling them about your life."

One can imagine the joy with which Peter was welcomed by his family and friends. True, he was very thin, and his face was ashy grey after his six years in the "House of Darkness," as the Chinese call the prison. But his smile was as radiant as ever, and his eyes carried the light of triumph.

The Principal welcomed him back to college; but this was in 1941 and it was now the missionaries' turn to know weary years of confinement. Within a few weeks of Peter's return they were all shut up in prison or internment camps—in Mukden and Harbin and Kobe and finally in Nagasaki. Years of bitter struggle rent the life of the country. The Church went through dark and trying days. But it has survived. It has done much more than survive. It has added many names to the roll of the heroes of the Faith. No Church can ever be crushed which is capable of producing men of the calibre of Peter Gow. All who knew him are assured that, if he be spared, he will yet render great service to the cause of Christ in Manchuria.

No!

THE foregoing story reminds me of the fact that China had many martyrs in the year 1900, and many faithful witnesses.

There was Dr. Li, my Chinese colleague in the Peking Hospital. He went to the house of a grateful patient for shelter and was safe for a time. But one morning his friend said to him, "I have just heard that the house is likely to be searched to-day: you must leave at once." As Dr. Li was preparing to go, his friend advised him to carry a string of the silver paper money which it was customary to burn at graves and shrines, "for," said he, "people will not then suspect you of being a Christian." This Dr. Li absolutely refused to do. "No!" he said, "I will trust in the protection of my Saviour, for whom I am willing to die."

Again, there was a Christian who, when the Boxer troubles were over, went to his native village, from which he had been absent for some months. When he reached the outskirts he met some of the villagers, who said to him, "Oh! are you not afraid to come back? We killed some of your Christian relatives: what do you think that your God will do for you now?" "My God," said he, "will enable me to forgive you."

When I myself was leaving the city of Chao Yang in Mongolia in 1900—leaving because the Christians who wished to scatter would not do so as long as I remained—I said "*Tsai Chien*" ("Will see you again!") to one whom I considered the weakest of them all. "Yes," he said, "in heaven." His words were prophetic. He was caught and slaughtered, and, as he was being attacked, he was singing:

"Mighty God while angels bless Thee,
May a mortal sing Thy praise!"

T. C.

¶ *An unparalleled opportunity now exists in Japan.*

The Japanese Church in the Years of War

C. K. Sansbury

THE nineteen-thirties were a period of increasing difficulty for the Christian forces in Japan. There was no open conflict. Here and there difficulties arose over attendance at shrines, but the tides of thought and feeling were running in a highly nationalistic direction. The faith of State Shinto, with its assertion of Japan's divine origin and mission, was propagated by every means at the disposal of the authorities, and the whole Japanese people was conditioned to a mystic patriotism that despised every influence that was Western in origin, international in outlook and peaceful in intent. Christianity was thus not so much opposed as by-passed.

It was only when the war-mongering nationalists finally routed the liberal elements in Japan after the fall of France that more direct action began to be taken. The Christian forces in Japan may be divided into three groups: the Roman Catholic, numbering about 100,000; the Protestant bodies, numbering in all about 250,000; and the Anglican Church, numbering about 30,000. (There is also a small branch of the Eastern Orthodox Church.) Of these, the Roman Catholic Church was regarded by the authorities with the most favour. Its centre was in an Axis capital and its leader, the Pope, had not been noticeably anti-Fascist. Moreover, many of its missionaries in Japan were from Axis countries or countries with whom Japan had no particular quarrel. The Protestant bodies stood next in favour. Most of them had reached an advanced stage of independence and self-government, and their missionaries—for the most part from the United States—belonged to a country too near and too strong to make it advisable for Japan to try any "funny business."

The Anglican Church came off worst. It had connections with England, and, because of her vast interests in China, Great Britain was public enemy No. 1. Moreover, had not the head of the Anglican Church, the Archbishop of Canterbury, publicly criticized Japan's actions in China at a meeting in the Albert Hall, London, in 1937?

In the summer of 1940 a probe of British organizations began. The Rising Sun Petroleum Company (Shell Petrol) was investigated. The Salvation Army was compelled to sever its connections with England, to give up its military organization and to transform itself into a moral uplift movement. The *Nippon Sei Ko Kwai* (the Anglican Church) was apparently next on the list.

The Bishop of Osaka (Dr. Naide) forestalled this, however. He was a strong nationalist himself, and he gave the authorities an undertaking that if they would leave the Church alone he would see that the foreign bishops all resigned. Having done so, he presented the foreign bishops with this *fait accompli* and they had to yield their sees. Whatever one may think of the method, the fact remains that the time was overdue

for a considerable extension of the Japanese episcopate. In the light of later developments, the change was providential.

Meanwhile, the authorities were busy reshaping the country's political and social life on Fascist lines, and it seemed natural that the divided Christian forces should be unified, with one supreme authority responsible for all Christians to the Government. So the desire was expressed that all Christians should unite. It soon became clear, however, that Roman Catholic and Protestant could not combine. The authorities, therefore, modified their demand and agreed to recognize two organizations. For a time also they contemplated separate recognition of the Orthodox Church. This last, however, never came to pass.

Through the latter part of 1940 and the early part of 1941 the process of combining the Protestant bodies went on. At first the united Church was little more than a federation, but after the outbreak of the Pacific war in December, 1941, the old denominational distinctions were obliterated, and the Church became, at least on paper, an integrated whole. According to the American delegation that visited Japan late in 1945 :—

> "There is an executive committee of 30 and an assembly of 250. All ministers, church officers and members of committees and of the General Assembly are appointed by the *torisha*, or director of the Church. There are eight departments of Church work, each with a responsible officer in charge : General Administration ; Evangelism ; East Asia ; Doctrine (now abolished) ; Women's work ; Sunday school work ; Social Welfare ; Publications and Finance."

AN attempt was made at first to get a generally accepted creed approved by the Government. This, however, proved impossible, and in its place a catechism was drawn up, much of which shows apparently considerable Shinto influence. This, no doubt, reflected the official pressure rather than the general convictions of the Church, and too much stress should not be laid upon it. Indeed, it appears that sometime between 1942 and defeat the united Church voluntarily declared its acceptance of the Apostles' Creed and published a brief summary of its faith without reference to official pressure. The central fact is that through a time of unparalleled stress the Christian forces held on to their faith and carried on their work until Japan's defeat brought them relief from official nationalist pressure.

Christians had to face the suspicion of being fifth-columnists, of being upholders of peace at any price, of being insincere in their patriotism. They had to face the destruction of over 450 out of their 2,000 churches in air-raids. Ministers lost their homes and libraries, and congregations were scattered far and wide in the evacuations that followed the destruction of Japan's cities of matchwood. Of these, 119 were bombed and partly or wholly destroyed.

Yet they held on. Conferences were held for ministers, to weld them together in faith and prayer. Services were maintained every Sunday, though congregations were sadly depleted and only one service a Sunday was possible. Kagawa

led a "moral emphasis movement" to help maintain standards of personal virtue and decent living in the nation. Many Christian workers were sent to China and the islands of the Pacific, taking with them, no doubt, in many cases a nationalistic version of Christianity, but also a genuine devotion to Christ. Many Christian Japanese in the Army and Civil Service were ornaments to their faith.

Christian schools, too, carried on, though on the whole their record in the crisis was not good. In some, religious teaching was given up and patriotic services substituted for Christian services. Despite pressure, however, certain schools maintained something of their witness. "I would not permit myself to be coerced," said Miss Michi Kawai, one of Japan's best-known Christian educationists. A few others made a similar stand.

"Each Christian," says the American delegation, "seemed to draw a line at some point beyond which he felt he could not go and keep the faith. This line was drawn at different places by different individuals, but it was always there. In general, the pressure of the non-Christian forces was met by temporizing. In all their activity they illustrated the Chinese saying that when the storm blows the bamboo bends, but does not break . . . They kept the faith." But all were united in supporting the Government in its national polity. There is no record of any opposition or criticism.

What will be the future of the united Christian body? On the one hand, it is unlikely to continue as at present constituted. The concentration of all authority in the hands of one man is so clearly an expression of Fascist ideology, and so opposed to the democratic basis of Protestantism, that it is bound to disappear. On the other hand, the united Church is not likely to be dissolved into the thirty-four denominations of which it was composed. For many years there has been a strong desire, especially among Protestant laymen, for union, and they will wish to see the gains achieved hitherto maintained. Possibly there will be one Japanese Protestant Church, with one creed and one organization, and leaders elected democratically. Or we may see a return to something more like a federation, particularly as each denomination in the united Church carried on its services in accordance with its own traditions.

Whatever the development, however, the actual form taken by the united Church during the war was, as the Japanese Christians say, a useful "bomb-shelter." It enabled the Gospel to be preserved through a period of intense strain and struggle.

MEANWHILE, what has happened to the *Nippon Sei Ko Kwai*—the Anglican Church founded from Britain, the Episcopal Church of America and the Anglican Church of Canada? It has been conscious of its vocation in Japan, as elsewhere, as a "bridge-Church." It seeks to hold in tension and unity both the Catholic heritage of Scripture, creeds, liturgical worship and the historic episcopate *and* the insights of the Reformation. Faced with an

"either-or" alternative between Roman Catholicism and Protestantism, the Anglican is always uncomfortable. He cannot be submerged in the former without abandoning his Evangelical inheritance; he cannot be absorbed in the latter without jeopardizing objective "given" things of the Catholic faith that alone save him, he believes, from undue subjectivity in religion.

THE Anglican Church in Japan, then, applied at first to be recognized as a legal religious body by the Government as the Roman Catholic Church had been. Its request was not granted. The Church as a whole would not enter either the Roman Catholic or the Protestant body, and so it was dissolved. Congregations were allowed to maintain their independent and separate existence, but the Church, as a unit, in the eyes of the law ceased to exist.

For the congregations this situation meant a precarious existence. Cut off from the wider fellowship of diocese and national synod, supervised not by the reasonably understanding central authorities of the Ministry of Education, but by the ignorant and intolerant local authorities of the prefectures, they were under constant suspicion. They faced not only all the dangers and difficulties of those who had entered the United Body, but others besides. Two of the bishops were arrested and held for examination, and so were a few of the priests of the Church.

In the circumstances it is not surprising that some of the congregations did decide to join the United Church. The Bishop of Osaka (Dr. Naide), with his son-in-law who was also his suffragan bishop (Dr. Yanagihara), led the whole of the diocese of Osaka into the Union. A few congregations in the other dioceses also joined, making a total of 68 that went into the Union against 168 that stayed out. One other bishop (Dr. Matsui, of Tokyo) also joined the union, but the other seven remained with the *Sei Ko Kwai.*

One complication that has been introduced into the situation is that the three bishops mentioned above consecrated seven priests who were going into the union with them as bishops "in order to maintain an episcopal succession in the united Church." It is a nice point just what these "bishops" are to be considered if they return to the fellowship of the *Sei Ko Kwai* now that the war is over.

The Church has thus been faced with an unhappy schism, and it would be untrue to pretend that this has not meant hard feelings. Bishop Binsted, formerly of Tohoku in Japan, and now Bishop of the Philippines, visited the Church last year and found many of the leaders clearly suffering from the effects of war strain. Many of the Christians were conscious of the inadequacy of their witness during the war, but, he added, "with true humility they wish to make up for their failures in past years."

Clearly the first need, now that the *Nippon Sei Ko Kwai* has again achieved its legal independence and is once more a recognized Christian body, is for it to attain unity within itself, and secondly, for it to resume contacts with the wider fellowship of the whole Anglican Communion. It was to

aid in this double purpose that a delegation, representing the Anglican Church in Britain, Canada and the United States, visited Japan this summer and it will be interesting to read their report when published.

What of the future of Christianity in Japan? Reports suggest that a striking opportunity awaits the Church in Japan. The virulent nationalistic propaganda has ended. The Japanese people have seen in the humiliation and disaster of defeat where totalitarianism, with its attendant ideology, has led them, and the wise administration of General McArthur has predisposed them to think favourably of the West.

Bishop Binsted writes :—

"I THINK the Church within the next few years is going to have a better opportunity to do a constructive piece of work than it has ever had before. The chief obstacles to the spread of Christianity have been removed, and the people are ready for spiritual leadership. The leadership mu come from the Japanese, and an thing we can do to help and i spire them will be well wor while . . . I think we can loo forward to a healthy, stead growth of the Church."

Similarly, the American deleg tion says :—

"It is our conviction that th situation in Japan presents an u paralleled opportunity for aggre sive evangelism . . . Mr. Tomi said in his farewell address to u 'Japan has lost its basis of mor conduct. Even loyalty to th Emperor is being questioned. Th Japanese spirit is in great troub and confusion—Japan must ris up out of this despair with Christ . . . What the Japanese Churc needs are our genuine interest, ou prayer, our financial aid, a fe experienced missionaries immed ately and more later—when the are asked for."

May the Church of the Wes have the wisdom, the faith, an the devotion to the One Lor Christ to buy up this opportunit and use it for His glory.

The Allies and Japan

O. M. Green

FIFTEEN months have passed since Japan gave in; and still there is no sign peace terms being framed. Yet all who know Japan are convinced that until sh knows what her future is to be, there will be no real beginning of that new li which is so necessary for herself and for others. It would be unfair to say that ther has been no spontaneous response to General McArthur's well-meant efforts to reca the ancient methods of Japan in the mould of American democracy. But life remain entirely artificial for the Japanese while Government and initiative alike are subje to foreign dictatorship.

It is surely time to think less of Japan's misdeeds, so largely due to military fanati as detestable now to her as they are to others, and more of her undoubted good qualitie That Japan has it in her, and desires, to become a decent, friendly neighbour of othe States there can be no doubt. This is the greatest question in the Far East to-day, an the Allies' responsibility in it is very great. There can be no surer way of winnin the Japanese to Christianity and to the rejection of past aggressiveness than to prov to them that the Allies, so terrible in war, in peace are guided by Christian mercifulnes

¶ *We welcome this article from Bishop Mann who has just returned from Japan as one of the delegation representing the Anglican Church.*

Japan To-day

John C. Mann

THE Editors of *World Dominion* have asked me to write a short account of things as we found them in Japan this summer by way of supplement to Mr. Sansbury's interesting article. Reading it one is reminded of the penetrating remark of an observer that the decision in Japan is not usually between black and white, but between different shades of grey, which is much more difficult.

It is easy for us to say that Japanese Christians should have done this or that ; but, in acting otherwise, they may well have had the same object in view. Mr. Sansbury points out, for example, how the dropping of the foreign bishops in 1940 gave an opportunity to strengthen Japanese leadership which proved providential when war came a year later.

Another illustration may be drawn from the attempts to provide the united Church with a credal statement. As a matter of fact the earliest suggestions (made in 1941 and subsequently adopted) were all along orthodox lines. Later there were rumours of attempts to frame a catechism with strong nationalist tendencies ; but the fact that this was never published, let alone adopted, may well mean that our Christian friends were gently resisting the pressure that had been exerted to make them move more quickly in the desired direction.

On paper the Japan Christian Church was a united Church which should, logically, have had a well-defined system of worship, faith and order. Actually, a large measure of freedom was accorded to the constituent bodies. The Anglicans, for example, who entered the Church, maintained their prayer-book as of old, and looked for episcopal ministrations to those of their pastors who were also bishops. Even *Nippon Sei Ko Kwai*, although legally dissolved, was able for a time to maintain something of its corporate life while the authorities kindly looked the other way.

We must ask for the same kind of judgment of those who appraise the results of our visit. We were not sent to Japan to arbitrate between the divided parts of the Church which we had previously served ; but our presence made it easier for those on both sides of the division to come together and to seek reconciliation. I have always maintained that the denominations which first announced their decision to unite did so with a large measure of enthusiasm and spontaneity encouraged, no doubt, by the trend of national policy. On the other hand, for most, if not all, of the Anglicans who threw in their lot with them adherence was a second best course, adopted only because the Government failed to recognize *N.S.K.K.* as a separate denomination. Now that freedom of religious organization has been restored, it is but natural that they should seek to recover full fellowship with the majority who remained outside the Japan Christian Church. The process had begun before we arrived but

was speeded up, as just suggested, by the presence of those who had not been involved in the division. *N.S.K.K.* is likely to make a better contribution to the cause of ultimate union by first healing its own division, and none need regret that there was good promise of this when we left for home.

Will the Japan Christian Church hold together? The same enthusiasm and spontaneity that were factors in its organization may well help most of the constituent parts to remain in organic fellowship. There will be changes; indeed, some have already occurred. The office of *torisha* (director of the Church) has gone and the strong man who held it has been succeeded by another Christian leader in the more democratic presidency. There will be difficulties; particularly, perhaps, with respect to a credal basis. No sound union can be produced without birth pangs.

From the point of view held by *World Dominion* perhaps the most significant feature of post-war Christianity in Japan is the decision to launch evangelistic campaigns as the best way for the Christians to make their contribution towards reconstruction. I was present at the Whit Sunday rally in the grounds of Aoyama College, when the Japan Christian Church pledged itself to such a movement with encouragement from a series of noted speakers of whom the last was Dr. Kagawa—forceful as ever, though disappointingly brief. At a convention held shortly before we left the country, *N.S.K.K.* discussed plans for its own effort which, like the larger one, will begin this autumn. These campaigns are a fine gesture on the part of a reduced and impoverished Christian community which challenges us to pray for the blessing of success.

We found the people bowed down under the greatness of their defeat and all the resulting distress, but almost pathetically ready to welcome the victor as having freed them from something even worse. This was particularly true of our Christian friends who, while anxious to preserve everything healthy in the independence which they had practised during the years of isolation, were eager for the assistance that British and American friends could offer. They need help with the erection of temporary buildings to replace the churches and parsonages that disappeared in the air raids. They want some of their friends to come back and stand by them in the task of rehabilitation. God forbid that we should fail to help them make full use of the present opportunity.

THE CHURCH IN POST-WAR JAPAN

Under this title the official report of the Anglican Commission which has recently returned from a visit to Japan has just been issued by the Press and Publications Board of the Church Assembly: 2, Great Peter Street, Westminster, London, S.W.1. Price 8d., post free 9d.

¶ *Four cameos :*
1846-1946.

A Century of Canadian Adventure

John McNab

THIS year marks a century of adventure in the history of our Canadian Churches. At the end of 1845 first steps were taken by two Maritime communions to organize foreign missions. In fact, these were the first steps taken in any portion of the British Empire, outside the Motherland. This has proved to be a century of religious daring. It has demonstrated our great resources in missionary heroes and their courage when faced with heavy odds.

I

One hundred years ago when the Presbyterian Church in the Maritimes appointed John Geddie missionary to the South Seas, transportation was in its infancy. The only ship that he could find to sail the seas was a whaling vessel of one - hundred - and - ninety - seven tons. Some months ago, an attack bomber girdled the globe in ninety-six hours and fifty minutes ; it took John Geddie a year-and-a-half and twenty-thousand miles of sailing before he reached the New Hebrides, cannibal islands in the South Seas, where he had been appointed. These islanders feared the white man because various visiting ships had stolen not only their sandal wood, but also their wives and daughters, and had even carried their young men into slavery.

John Geddie started at once to learn their language, which had never been reduced to writing. Although the savages did not understand one word he uttered they understood his friendliness. But they would not impart their language unless he gave them something in return. He travelled around the island with his pockets full of biscuits and by barter obtained words from the natives.

Tribes in different sections were constantly fighting one another, so that those who came to listen to his stammering efforts in speaking their language were usually clothed only in clubs and other weapons. But in a few months with his printing machine he struck off the first message of salvation in their tongue. Hymns were also printed. Finally, his efforts at translation were crowned with success and the British and Foreign Bible Society printed three thousand copies of St. Mark's Gospel.

There is no more thrilling chapter in the history of missions than the story of the Gordon brothers, fellow-labourers sent to Geddie, who were martyred on Erromanga. The Rev. George N. and Mrs. Gordon had asked to be posted to blood-stained Erromanga. Here John Williams of the London Missionary Society, on missionary survey, had been murdered on the beach and used for a cannibal feast. After establishing his mission George Gordon, lured by a group of savages to give medicine to a sick man, was ambushed and slain. They also scalped his wife. A younger brother, James, received the tragic tidings while ploughing the family homestead on Prince Edward Island and immediately volunteered to take his brother's place. A few years of fruitful evangelization, then one morning

two savages entered his home with tomahawks and slew him as he was translating into Erromangan the story of Stephen's martydom. At such great price the Gospel is proclaimed.

In each succeeding year John Geddie continued to preach and plan for the evangelization of Aneityum and the other islands of the New Hebrides. When he died, superintending the printing of the Old Testament in Aneiteumese, the chiefs and people of the island erected a memorial tablet with this inscription :—

When he landed in 1848
There were no Christians here,
And when he left in 1872
There were no heathen.

II

ONE hundred years ago our Canadian Northland was thrilled by the discovery made by a Wesleyan missionary. James Evans was born in England, but at the end of his teens came to Canada. His parents settled at Lachute, Quebec. He started to teach and received a religious quickening while attending meetings in the Ottawa Valley. Then he dedicated himself to the service of God and his fellow men.

His first great interest was the Indian tribes scattered across this vast land. After many successful missions, in which he showed marked aptitude in learning the various Indian languages, he accepted the task of founding Indian missions in Western Canada. His employers were the Hudson's Bay Company, and as chief missionary he settled at Norway House. Throughout years spent with Indians in Ontario he had been constantly searching for a simple system of reading and writing. Careful observation enabled him to mark the position of the red man's vocal organs when he formed different sounds. Finally, he invented an alphabet of nine syllabic characters with thirty-six positions. He had thus discovered a simple method to give a clever Indian his language in a few hours and the average Indian in a few days. But he had neither paper nor ink nor printing press. He was an inventor in the wilderness, 1,500 miles from a railroad. Evans wanted to import a printing press from the Old Land, but the Hudson's Bay Company refused lest it might be used for propaganda and possibly disturb their lucrative fur trade.

So he took a jack knife and, from the lead casings of tea-chests, tried to mould a suitable type, but the lead was too soft. Then he melted down bullets and produced the first type of his syllabic alphabet.

Next, he wanted ink. He made many experiments, and finally with the soot from his chimney and oil extracted from a captured fish, made a printing ink. There was no paper, but willing *squaws* and the older boys from his little school scoured the forests and brought back piles of birch-bark. He set the type for a hymn, and Mrs. Evans fed the press with sheets of bark. The Indians rejoiced when their bark came out with the printed message, and James Evans was enrolled in their Hall of Fame as, "The Man Who Made Birch-Bark Talk."

The Marquis of Dufferin and Ava, one of Canada's distinguished

Governor-Generals, said when shown the syllabic system of James Evans: "The Motherland has given many a man a title and a pension and then a resting place in Westminster Abbey, who never did half so much for mankind."

III

RUDYARD Kipling once described our Dominion as "My Lady of the Snows." Temperatures, however, vary from the peach belt at Niagara to the Arctic Circle with its eternal snows.

A young Englishman, John Horden, blacksmith by trade and a lay reader of the Church of England, used to conjugate Latin and Greek verbs beside the blacksmith's anvil. Then one day the Church Missionary Society asked Horden to proceed to Moose Factory, on the shores of the Hudson Bay, to minister to the Indians and a group of Scottish and Norwegian adventurers. Horden journeyed by ship through Hudson Strait into Hudson's Bay. Great ice bergs crashed against the ship. As far as the eye could see, it was ice, ice, ice, on which the sailors got out and played football.

The ship was imprisoned. Finally, the ice broke and they arrived. This young missionary quickly mastered the Cree syllabic system, expanded it, and translated the Apostles' Creed, the Ten Commandments, and some Scripture verses and hymns. He copied these by hand on birchbark and tied them with deer thongs. He learned, not only Cree, but Ojibway, Chipewyan and Eskimo, besides the rudiments of Hebrew. One day he had the manuscript of the Gospels ready and sent it overland to be printed in England. He waited. Once a year a ship comes through the Hudson's Bay and how eagerly John Horden watched for the coming of the annual vessel. It arrived with several big boxes; but when he opened them he was disappointed. He found blank paper, not the printed Word. However, one box contained a printing press.

Horden took the boxes to the school house and shut himself in for a month, while the Indians wondered what had become of the "great praying father." One morning he came rushing out with a sheet of paper in his hand. The Indians trooped into the schoolhouse and Horden showed them the press in operation and explained that he would now be able to print books in their own language.

A great spiritual awakening started among the Indians following the circulation of the Scriptures. Churches were set in the wilderness wherever there were Indian settlements. Eventually he became Bishop Horden, the first Bishop of Moosonee. He attempted great things for God in this difficult land of ice and snow and he was spared to do a great work for His Kingdom.

IV

There is a historic telegram in the library of McMaster University which tells of the beginning of a great Baptist conquest of a portion of India. John McLaurin, Glengarry-born, was preparing a sermon at Ramapatnam when a Hindu telegraph operator came in and pleaded for three million Telegus without the Gospel, in a district called Cocanada. McLaurin sent an appeal to the Ontario and

Quebec Baptist Conference asking that a Canadian mission be opened. Principal Fyfe of Woodstock College replied with this telegram "Go to Cocanada." Baptists of Ontario and Quebec, later joined by the Maritime Baptists, resolved to evangelize these three million people and sent reinforcements.

THE climate was extremely unhealthy. It was pioneering work of a most trying nature. Travel for the missionaries was continuous. Many of them were racked by malarial fever. One of their number, Americus Timpany, a dynamic, tireless and courageous crusader, stricken by Asiatic Cholera died in a few hours.

But the work prospered, for in a single year over two thousand Hindus came to rejoice in Christ as their Redeemer. *The Missionary Review of the World* characterized this mission as "one of the best managed and most successful missions in the world." Owing to ill-health, McLaurin had to return to Canada.

Some years later, he was invited by the American Baptist Board to return to India to produce literature for the Telegus. From 1892 until 1907 he wrote and distributed leaflets and tracts by thousands. He revised their New Testament and wrote a commentary in Telegu. The spirit of McLaurin and Timpany has been enshrined in the hearts of many native Christians, who speak of them as they will be spoken of throughout the centuries as, "The Conquerors of Cocanada."

"And what shall I more say? for the time would fail me to tell of"—Bompas, Peck, Stringer, Robinson, Hamilton and White; of Burpee, Rand Reekie, Churchill and Boag; of MacKay, MacGillivray, the MacKenzies, Gale, Goforth, Wilkie, Wanless, and Buchannan; of Rundle, Crosby, the MacDougalls, Hartwell, Kilborn and Service; of Currie and Tucker; of Margaret O'Hare, Margaret McKellar, Caroline MacDonald, Jessie Allyn and Jessie MacBean. These are a few in the galaxy of Canadian missionary leaders who have pushed back the frontiers of His Kingdom.

The secret of power in these missionary pioneers was a passion for souls. This passion led them to an unreserved surrender of their lives to carry Christ's Gospel to all the ends of the earth. Stories of their conquests resemble the eleventh chapter of Hebrews. Through faith they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." It was a great adventure for they went forth not knowing whither but with only one purpose:—

Oh to save these: to perish for their saving,
Die for their life, be offered for them all!

The Bishop of Liverpool has called attention to the fact that in the thirteenth century the clergy numbered 1 in 50 of the population; to-day they number 1 in 1,000.

A manse on wheels.

Caravangelism in the Andes

John Savage

THE Gospel Caravan's first trip along the Peruvian coast opened our eyes to a phase of life of vhich we were almost unaware. Each Saturday evening we found urselves in the company of ehicles of every description vending their way out of the towns owards the cotton plantations, earing commodities required by arm labourers and their families. Once at a plantation, the salesmen vould offer their wares in a ariety of ways. One went from oor to door with a bag ; another ired a bench or brought a stall ; third brought a professional rowd-gatherer, and so on. Not ne farm or plantation in these oastal valleys seemed to lack such avelling salesmen on a Saturday vening. It is then that the vorkers receive their pay, only to oend it within a few hours, too ften on drink.

These farms were reputedly osed to our work. Efforts ad been made to do evangelistic vork on these plantations, but nany owners and managers reused to allow it. So the idea ccurred to us to join the crowd, oing in to sell books. We did o, mingling with the hucksters nd having the good fortune to be ble to hire a bench on which to and a lamp and display the criptures. An interested group f people surrounded us from the rst as we preached the Gospel. nd we had the same experience very Saturday evening. We acked up when the others packed o, but with the satisfaction of nowing that we had left behind something of vital value : we had sown Seed which could communicate eternal life to the receivers.

Though conscious of the unusual shape of the " Good News " Caravan, we were often embarrassed by the publicity which we received when arriving in a town or village. Curiosity drew the crowds. It was not courteous to drive them away without explaining who we were and what we had come for. Open-air services are prohibited, and it did not dawn on us at first that we were actually holding such a prohibited service. Our explanations concerning ourselves led on to the preaching of the Gospel.

On one such occasion, in the main square of a market town, where we certainly had no intention of doing more than personal work, the priest went in fury to seek police intervention owing to the crowd surrounding the poisonous Protestants. In due course, a policeman appeared with the object of stopping the seemingly unlawful gathering. We thereupon explained to him how the crowd had gathered without any solicitation on our part, and then proceeded to tell him also who we were and what we had come to do. He did not seem to realize that a Gospel meeting was being prolonged when he asked to see one of the Bibles which we professed to carry. He appeared to be more anxious to assure himself that we were not agitators carrying political propaganda than anything else. By the time he had examined the Book and received

further explanation the crowd had grown to sizeable proportions. And when he decided to buy a copy of the Scriptures there and then, there was no stopping the rest of the crowd! As for the priest, having failed in his intention, he waited for our departure, hiring a taxi to follow us in an endeavour to spoil our next visit. But, once again, the caravan proved itself equal to the occasion. After which, we heard no more of that priest.

We are discovering that the people, who seem to have little leisure for spiritual things while they are in the big centres, are often willing to give heed to us along the road and in the smaller villages. There seems to be a crippling fear of man in, for instance, market towns, added to the temptations which abound in such places. It has been our experience that some persons who have turned a deaf ear in town have given attention outside. Thus the "Good News" Caravan is often able to catch, in the country, the soul which has not been reached by the work in the town. The traveller who is leaving Jerusalem unsatisfied is saved in the desert on his way home; the Saul who was not converted to Christ in the city is arrested by the Risen Lord along the highway.

Our Gospel Caravan has also become a species of itinerant manse. It happened this way. The Evangelical Church in Central Peru, as also in other parts of the country, shows a capacity for expansion which takes it beyond our present scope in the matter of pastoral care. During the last three months, for instance, we received news of the formation of four new groups of Christian b lievers, three of which are outsi the regions visited regularly itinerating preachers.

IN many cases, such evangeli groups owe their existence to t widespread distribution of *Heraldo*, a popular Gospel pap published in Lima and sent o monthly to many preachers a Church workers. Our first co tacts with many of the results this circulation come sometim through letters addressed to t Editor, from new families groups of sympathizers. A cor mon enquiry is: "This religi seems to be much purer. Ho can we belong to it?" Studen will express themselves in ter such as these: "Your paper giv us a more reasonable idea religion. Where can we lea more about it?" In some cas the writers state that they ha acted on the little that they ha understood and that we can cou on them as "convinced" (translate quite literally a favouri word of theirs, *Convencidos*).

Hence, one of our major tas is to follow up this work, leadi the sympathizers and "adherents into a true experience of person salvation, building the isolate Christians and congregations u in their most holy faith, and pu ting them in touch with oth evangelical Christians. It is tr that we edit *Renacimiento* ("Ne Birth") to follow up the work *El Heraldo*, but there are thou ands of sympathizers and eva gelicals who never get into touc with us and who neither recei *Renacimiento* nor belong to a Church. The last national censu revealed that some 40,000 sel

declared Protestants (remember that this is reputedly a Roman Catholic stronghold where there are no temptations to style oneself a dissident) are not in touch with any evangelical Church or organization.

THE Gospel has spread beyond the knowledge and scope of the evangelical institutions at work in the country. No Church alone, and no combination of Churches and Missions, has a pastoral staff capable of coping with the situation as it is at present. The Churches are multiplying without a trained ministry, and, although the Bible Schools are offering facilities for training, it will be years before the congregations will be ministered to regularly by prepared pastors. In the meanwhile, the question is how to prevent the fading of the glow which seems inevitable when a coal burns in isolation from the rest of the fire.

The "Good News" Caravan, or Travelling Book Depot, is supplying one answer. As the printed page led so many of these people to the Lord in their isolated villages, the evangelical book may continue to minister to their spiritual lives. Indeed, it is now becoming evident that the Christian worker who shows the believers how to study the right books is the one who is effecting lasting results. There is rarely any difficulty about the sale. In a land where people in the isolated regions are supposed to be poor, we have been surprised at the readiness with which they will buy the Scriptures and evangelical books, as well as subscribe to Gospel papers. And where they do not handle much cash the Caravan makes it possible to exchange books for the produce of the ground. We rarely give books away, as we find that they are not so likely to be appreciated afterwards. There seems to be an understanding that books which cost nothing cannot be worth much. As we sit down by a person's side and endeavour to explain the contents of the book which we believe will meet his particular need, he begins to want that book in order to be able to study its truth at leisure. It is extremely rarely that he fails to buy it. And then, before we leave, to make sure of the follow-up, we show such a person the advantages of subscribing to *Renacimiento*.

While it is true that good books are offered for sale by advertisement in *Renacimiento*, by circulars and by catalogues, we find that there is no substitute for the personal recommendation of evangelical literature. The people want to know that what they are buying will really meet their need. They are not accustomed to selecting from catalogues or discerning the right book in the advertisements. And even where they do feel able to write personally to the manager of the evangelical bookstore in the city, many of them live in places where there are no facilities for remitting money. Personal work is needed in this as in every phase of Christian service.

The Gospel Caravan, or Portable Trek Headquarters, can capture the pioneering enterprise of the colporteur and harness it to the edifying ministry of the pastor. The colporteur has always been a pioneer. But his direct responsibility ends with the placing of the

sacred page in the hands of the purchaser. The team at work on the Gospel Caravan is interested in the best use of the books which have been sold. Wherever we go, while offering the Bread of Life to all, we make a special point of looking out for those who already have some interest or are actually believers. As they are never likely to enjoy the luxury of a pulpit ministry in their isolation, they must be taught how to study personally "to show themselves approved unto God."

OUR experience would seem to indicate that the ideal minimum team is composed of a colporteur (Christian book-seller) with a gift for door-way evangelistic work; another colporteur with a genius for sitting down with sympathizers and believers for their edification; and a third worker who is experienced in pastoral matters (whether foreign missionary or otherwise) to co-ordinate and consolidate the work of the team. Between us, we endeavour to see that every person on the road who knows how to read has something in his hands which is most suitable to his need, that he knows how to use it, and that he knows how to get more when he needs it.

On one of our colportage journeys, breaking fresh ground along a newly opened road towards the Amazonian forest, we found five scattered evangelical families who, unknown to each other, had recently moved in to a new colonization project, from different parts of the country. They were already discouraged by their loneliness and the appalling hardships of their new life. Great was their joy when we introduced them to each other in the first evangelical service held in one of their shacks. That simple start gave rise to a piece of work which has continued to grow until it is now the base for further effort farther afield. It is not only an established Church, but a centre for rural Bible School work.

Time would fail to tell of the lessons we have been learning with the Gospel Caravan or Travelling Book Shop. At the same time I have just realized that you have never been properly introduced. Let me then present you to—but I see I have given it various names in the preceding story—perhaps "the Itinerant Manse" sums it up and best describes it. For here we live and move and have our meals; and sleep and work and entertain; and preach and pray—and praise. For this has been a veritable "Prince's offering" and a gift from God. Here we are independent of wretched accommodation or none at all, for we have our bunks and can sleep in peace and comfort. Also we can cook our own meals, and, while accepting and appreciating the open-handed hospitality of these Indian and *Cholo* homes, it is often wise and healthful to "eat at home." Then we have abundant space for Scriptures, tracts, and Christian literature, and, in a word, we are just an itinerant manse, with all that means to the missionary - preacher - colporteur; and we thank God for it, and hope and pray that there may soon be another on the road.

A Shaking of Nations

T. Cullen Young

THE picture in my mind as I put down this title is not that which, perhaps, the words might first suggest. It is not the picture of a world in which all hearts of men fail them from fear and their feet go to and fro to escape catastrophe. Among the nations it is only too sadly true that the imminence of the ominous (if the phrase be not too heavily ugly for its intention) is not a burden upon the common man's heart or mind. He has to carry too many smaller and nearer loads of worry to see distant national doings in any urgent relationship to himself. Nor am I picturing a shaking of nations as by some Hand of Power coming down from above upon man to thwart and restrain him in a handful of struggling little nastinesses of greeds and cruelties and prides ; though God surely knows that such a handful could, with no difficulty, be picked up in any quarter of our world to-day. No ! I am not looking at that kind of picture at the moment.

Rather I browse over a scene—partly suggested by one or two books just read and not all as good as they might be—a scene where I stand among trees as in an orchard where a wind is blowing. As the laden branches clash and quiver, fruits fall and are there for the sampling. Are they good or bad ? Are the trees from which they come such as one might well retain, or, perhaps, such as one might well discard ? The trees are Nations, but Nations of a particular kind ; the kind that we style "imperialist" or "colonial" Powers according to the slant of our thinking, or, perhaps, just because of lack of informed thought in our thinking at all. There are just three of them within my line of vision at the moment. One that carries the name of my own people. One that is of France. One that is the old tree of Holland and the Dutch. Imperialist, or Colonial Powers ! As the winds of to-day bring to hand for our sampling such of their fruits as have been maturing, how do they taste ?

That the high winds are blowing among the trees of our planting, needs no proof. To how many, however, among the harassed and bewildered common people of Britain, France, or the Netherlands the direction and meaning of their blowing is to any degree a matter of concern, no man can say. We have too much else upon us much nearer home to carry. Our eyes are much more anxiously fixed upon the kitchen-garden than out beyond in the orchard. The wind out there among the trees ? Yes, it is blowing, but who are we, what leisure have we, to note whence it comes or whither it goes ? To how many of us are orchard fruits a matter of livelihood ? And yet :—

> *" We sailed wherever ship could sail,*
> *We founded many a mighty State*
> *. . ."*

Brave words ! Chest-expanding vocables ! But did we ? You and I ? Is it not just a Poet Laureate of one generation laying himself open to the thrust from his unlaurelled successor in the next ?—

"If drunk with sense of power we loose
Wild words that have not Thee in awe . . .
Lord God of Hosts, be with us . . . !
Lest we forget."

"Wild words?" But did not Tennyson couple his vaunting with a prayer that the empire-builder might never fail in greatness "through craven fears of being great"? He certainly did, but it is to Kipling and not to Tennyson we look for warning as to the proper meaning of "greatness" and for stimulus to hard thinking about the inevitable consequences and responsibilities of self-assumed power. Whether our thinking and that of Kipling follow the same line is not here the point. It is that he knew, better than most, the dreadful dangers of imperial responsibility carried by indifferent, or thoughtless, or just ill-informed minds.

YET neither Kipling nor Tennyson was the begetter of the meditation which I am here—not without difficulty—attempting to clothe in words on paper. Its beginning was the discovery in a book just read of a new aim or slogan in connection with colonial policy; a windfall from one of the shaken trees. It was a tabloid description, apparently, of colonial intention and planning, in the phrase *Plural Societies*, and it comes—so far as I can gather—from the Netherlands, through whose East Indian empire the winds have indeed been blowing (and still blow) at gale force. It has been coined to describe a relationship such as, it would seem, Dutch statesmen desire to see between Western and Eastern peoples, governing and governed. What it means and how far it can be reckoned a worthy fruit of colonial experience, fitted for survival, was the starting-point of my meditation.

I was greatly surprised to find this epitome of colonial policy coming from this source. I had understood that the Netherlands East Indies Government had—at least in more recent years—followed lines, educational and so on, which seemed to aim at a more thorough-going curriculum of general advancement through all levels of the population, than anything visible elsewhere. There had seemed solid reason for that view since, quite recently, an address before the Asiatic Society—which was given publicity also in the *Times Educational Supplement*—had gone fully into details and left a strong impression of policy more clearly thought-out and more wisely sympathetic to the present and future interests of the dependent peoples than anything so far seen, at any rate here in Britain. Yet now, as the gale of post-war turmoil and released repressions sweeps the Pacific, the shaken tree of Dutch Colonial policy sheds this strange fruit of the Plural Society!

"Is not this," I mused, "just South Africa's already largely discredited policy of 'segregation' put out in another spelling? And does policy of separate, non-intermingling development for ruler and ruled represent the highest thought of Christian Holland to-day? Or, perhaps, has the shaking of the nations thrown Her Majesty's Government of the Netherlands back, in a wave of reaction, from policies aiming towards partnership to the

lower levels of South African antipathy and fear? Is it true of a nation, as it is true of an individual, that what he really is at his deepest levels is only shown up by the attitudes instinctively assumed in face of situations which appear suddenly, round unexpected corners, as it were—rather than by the detached and arm-chair situations of tranquillity?" Questions such as these seemed to throng upon me as I mused upon this, as it seemed new, phrasing of what I had thought an outworn idea.

PLURAL Societies! Parallel Segregated Development! Freedom for the "native" to follow the lines of his Indigenous Culture! and so on. All based upon supposedly ineradicable differences and inequalities between various human groups; "races" as we were used to style them until accumulating facts began to demonstrate the "fallacy of Race" and the fundamental homogeneity of man. One turns from this fallen fruit of Indonesia with distaste. The tree it comes from is surely not one to propagate, unless, perhaps, this new use of words has some meaning other than appears and a plurality of social structures within a single harmonious community be not the contradiction in terms that it seems.

Has the shaking of Nations not brought any other fruits for our sampling than this? No further windfalls indicative of the maturing tendencies in this tree or in that?

Farther north, in Indo-China, France also has certainly felt the gale. But no word comes from her of new policies or aims such as would suggest change of attitude towards dependent peoples. Indeed, it is most interesting—and to many I think reassuring—to note how unshaken in the continuity of her colonial policy France stands amid the gale. It is sixty-six years ago now since she inaugurated her Colonial Council experiment in Indo-China, bringing Annamese nationals in to consultative partnership. It is noteworthy, also, that even so many years ago France did not limit eligibility to Annamese already within the *élite* class; that special category in French colonial practice which distinguishes in all her territories between an upper layer nurtured towards full enjoyment of French culture and the non-*élite*, or commonalty. So far back as 1880 France planned her "imperial" future on lines that look to be the antithesis of any structure of plural societies; nor, indeed, did the line between *élite* and non-*élite* mean, if I understand aright, any such cleavage between cultures as is involved in what we understand as "segregation."

And, of course, as I meditated I remembered that France never for a moment has looked upon "colour" as drawing any kind of barrier-line between peoples. Hence the welcome given over many years in the high schools and colleges of metropolitan France to the sons and daughters of Indonesia. Hence, also, that noteworthy high appointment in these later years and in Africa of such a representative of the darker skinned peoples as the late M. Eboué, Governor in Chad. No! I reflected, France does not allow even the fiercest of gales to disturb the fundamental logic beneath her colonial policy. Thus it is that we find her, in 1938, going forward

from the old Colonial Council to an "Indonesian Grand Council" in which the Western and Eastern elements meet at a still higher level. Primarily, of course, this body's function remained mainly consultative and advisory in economic and financial affairs, but is described as being in marked advance from the experiment of 1880 and as "something more than merely advisory."

And then in 1943, high winds notwithstanding, came France's "New Political Statute" for Indo-China, under which an approaching autonomy is definitely envisaged. Not something wrung from her, it appears, by imminence of danger so much as a logical outcome (possibly a little hastened) from all that had gone before. A good fruit this, it would appear, and even though the situation now, in Syria and the Lebanon and later on in North Africa, may well place much heavier burdens on French statesmanship—particularly in North Africa when the Arab League gets really into its stride—is there not hope and promise in this fruit picked up beneath the tree of French planting in the China Seas? I found, as I posed the question to myself, that—somewhat to my surprise—the answer seemed as if it should be "yes."

And then my mind turned to my own land; so tossed and troubled by the gale. India; Burma; Ceylon; Malaya; Sarawak; the Sudan; Palestine; West Africa; East Africa; the Rhodesias; South African Protectorates; West Indies; Newfoundland. Truly we did sail wherever ship might sail! There they are, the trees of our orchard; whether we like it or not; *willy*, as we say, or *nilly*. And no old woman, living in a shoe or elsewhere, ever had such a tangled complexity of family problems as this old Lady, still, in so many lands, thought of with some affection as the Mother Country. How has she, how have we, fared in the gale? Are there, I wondered, any windfalls one might gather to see how our trees, planted in other weathers, have stood the test?

THIS was, of course, the centre of my meditation and if its outcome must seem, perhaps, a less clean-cut "yes," or "no" as to the quality of the windfalls, that is inevitable from sheer history. Yet windfalls there most certainly are. Glancing again towards Holland and France I saw that, as usual, we stand somewhere "betwixt and between." I thought of Holland basing her earlier policies upon a hard-headed mercantilism and only later developing a sense of responsibility towards the social future of her dependent peoples; then to-day, in apparent reaction to the shakings of the gale, seizing upon this segregationist idea of the plural society. And I thought of France, true still to a principle of sixty years as it had emerged logically and inescapably from the Three Principles of 1789. "If there is Liberty," says France, "then there must logically be Equality in Liberty and if Equality, then can there be denied Fraternity?" Continuity of policy, whatever winds may blow.

Thus it was that I saw our British windfalls from shaken trees as inevitably something betwixt and between. Inevitably, because

we have not only sailed wherever ship might sail, but have tacked with every wind in every latitude. Is there any principle, or rather, is there any experiment, in colonial policy that we have not tried from the hardest of hard-headed mercantilism to the apparently most Quixotic of idealist gestures as in the case of Campbell Bannerman's South African decision immediately after the Boer War? If there has been any substance of continuity, thought I, has it been that, ever and anon, the desire to follow some dim-seen Christian principle has been apparent? And more and more of this as time went on? Somewhere at the heart of our thinking a conception of Liberty? Something shared with France?

But Equality! Fraternity! "Dear me!" mused I, "are we so much betwixt and between after all? This looks to be much nearer to the plural societies' end of the spectrum than I had anticipated."

FORTUNATELY among those upon whom *World Dominion* can call are some whose appraisal of the various situations oversea just now may be counted on. Only deep and close experience can speak. Who would venture to say much of India, of Burma, of Palestine, of Malaya, just now. Certainly not I! Has there been any fruit to sample, fallen in the winds? Does this from India taste a little sweeter than appearances might suggest? Can these from Burma, Malaya and Sarawak be reckoned anything else but bitter? I remember being told in 1939 that a wise official of the Chinese Legation in London had remarked quietly to a British friend when the news of war broke, "Ah; now you are going to see your sky black with chickens coming home to roost!" He spoke for Asia and the East, and the homing chickens, bearing trouble under their wings, were just so many offspring—as we have in truth found—of policies that were too much betwixt and between.

Perhaps we could go through the long list of dependent lands finding material wherewith to fill out this same picture of betwixt and betweenness; tasting fruits that are, to our surprise, more bitter than we had thought they should be. I do not know. What man among us knows all of even one of our dependent lands? Yet, as I pondered, I thought of what a country, beset on every side by war, had found time to do even when her own survival hung in the balance. It was not so much to Cripps' Missions, or to any suchlike moves upon the main stage that my thoughts turned—rather to groups of men and women, not all with famous names, finding time in much harassed London to confer in and around the Colonial Office on the well-being of African peoples in the years ahead. Not on problems of mere mercantilism either, but on mass-education, on adult literacy, on equitable land tenure and on health in the homes of the people on the land. On training for partnership, also, and on progress towards autonomy. I thought of that remarkable act by which the British people—so many of them unaware of their greatness in the act—made away with millions of sorely-needed money in order to secure the beginnings of a colonial development policy for purposes

which hardly even M. Molotov could misconstrue !

"No," thought I, "All God's children have certainly not got wings as yet and the chickens flying home to roost in the crannies of Whitehall are the consequences of our betwixt and betweenness in the years that are behind ; Laodicean years now being dealt with as the Seer of Patmos said that they would be ; years crowded too full at first by far with the Jos Sedleys of nit-wit sahibism and only too slowly even to-day sloughing them (and their *mem-sahibs*) off : but years through which there *has* been a hidden continuity at the instinctive, unthought-out, core of our attitudes towards dependent peoples. The shaking of the nations has not wholly soured the fruit, however much the logic of Equality and Fraternity seems still too hard for us. In our muddled way we have made sure of these two still dreaded things eventually, by our going all out to secure that Liberty as we know it shall be not only physical but intellectual and spiritual too."

And I thought finally of one relatively little fruit, fallen in a corner of the orchard ; the proposals in Northern Rhodesia of which I tried in a recent issue of *World Dominion* to give an outline. I saw in the eye of memory the land and people in their villages among which the new Development Centres will be established ; saw the folk from Chief to child drawn in at various levels to the stimulating and enlarging influences planned not haphazard but for a community whole, not for an *élite* but for all. And I saw this as first fruit in Rhodesia of the Colonial Development scheme which I, *willy-nilly*, aid through my income-tax.

A good little fruit. So there is no *nilly* about my income-tax. It is all very *willy*.

African Students and the Colour Bar

IT was interesting to read a short time ago in a South African paper that a considerable section of the white students in South Africa are adopting a progressive attitude towards the Colour Bar. The Executive of the National Union of South African Students decided to offer membership of their Union to students of Fort Hare Native College, and to oppose the academic segregation of non-European students in the Universities. A reasoned defence of this courageous decision was published at the time, but had to face very great criticism and opposition, even from Universities usually regarded as liberal. The Students' Representative Council of the University of Cape Town strongly dissociated itself from the decision of the National Union of South African Students and pledged itself to support the formation of a new rival organization, exclusively for European students, and to be called the Union Federation of Students. The referendum taken on the subject did not obtain the necessary two-third majority to prevent the Students' Representative Council from pursuing this Colour Bar policy. They were not, however, able to do much because their term of office was almost at an end. A new Students' Representative Council, elected on a strong vote, has received a mandate to rescind the decision of its predecessors. The battle has been hard, but the liberals have won in the end—at least for the time being.

¶ *The article which began in our last issue is here concluded.*

Eldorado of the Incas

A. Stuart McNairn

RECENT excavations in and around Cuzco have brought to light much of the ancient grandeur that was destroyed by the Spaniards, and the very memory of which had been lost. In building our mission house on the outskirts of the city we came across an instance of how much has been lost and forgotten.

On the piece of land we had purchased on which to build a mission house, and at the foot of a slight elevation, was a small stream of water flowing from a stone channel of ancient Inca work. The flow never varied, wet season or dry, and seemed to come from the very heart of the hill. We made many enquiries as to the source of this perennial flow, but no one seemed to know. One day, however, an old Indian came to us and said he gathered we had been enquiring as to the origin of our precious water supply, and he said he thought he could help us. When a boy, he said, he remembered an outburst of water far up the mountain side above our land. The authorities set a band of Indians to dig down and find the source of this flow and stop it if possible. As a curious lad he followed to see the fun. They dug deep down, he said, and at last came to a great slab of stone from beneath which the water was rushing. This they raised with great exertions, and inside, said he, "there was a wonderful construction of the Ancients." He described beautiful stone channels radiating into the mountain and water rushing from these to this central chamber, from which it flowed out by another passage to the city. "You know the fountain in Calle Hospital?" said he. "Well, part of the water flows out there, and the other part is this little stream here in *Monjaspata*" —our ground.

This sounded thrilling, if a trifle dubious; but we thought it worth investigation. So one day, with a few Indians armed with picks and shovels, we climbed the hill to the spot indicated by the old Indian. Sure enough, there we found a deep hollow, now filled with shrubs and undergrowth, and evidently the site of the long-ago excavation. We set the Indians to work. They soon had the growth cleared away, and dug deeply down. After some time we struck stone, and presently laid bare just such a great slab as had been indicated. It was much too large to be removed by our few Indians, as the early diggers had done; but we managed to lever it up at one side, and prop it with stones, leaving just room enough to crawl in if we felt so disposed; and we did! Divesting ourselves of unnecessary garments, shoes and stockings, we lowered ourselves into the darkness and the water. Then, lighting our candles, we found exactly what the old Indian had described. There were three or four beautifully constructed tunnels some two feet high or rather more, and about a foot wide; and from these water was flowing from the heart of the mountain into this low chamber where we stood. By another similar tunnel

the water flowed away towards the city. All was of the most perfect workmanship; the stones being cut with mathematical precision and fitted together, without mortar of any kind, like the finest workmanship to be found in the Temple of the Sun itself; and all buried deep in the heart of the mountain. Where these feeding tunnels went, and how far, there was no means of knowing. But we were again awestruck at the evidence of the amazing craftsmanship, and conquest of environment, of these forgotten peoples.

THE question was: Is this the origin of our stream? We determined to prove it. We procured a number of corks which we cut into small pieces, also a bottle of powerful crimson dye largely used to colour sweetmeats. We stationed an Indian at the fountain in Calle Hospital, and another at our own little stream in the ground of *Monjaspata*; and then we poured our dye, with the corks, into the waters of the hidden reservoir. About half an hour later, we learned, the water at the fountain in Calle Hospital ran red, and pieces of cork appeared; but, though our watcher at *Monjaspata* waited long and patiently, nothing appeared to indicate any connexion with the hidden reservoir on the mountain. So to this day the origin of the *Monjaspata* stream remains a mystery; one of the many that haunt the ancient City of the Sun.

The tragedy of these lost treasures is sometimes offset by a lighter gleam. Much actual treasure in the form of gold and jewels was buried by the Spaniards themselves, frequently in the thick walls of their houses, there being no banks or safe places of deposit. Then through death or other causes these hiding places were forgotten; and sometimes in the alteration or destruction of old buildings very valuable hoards have been brought to light. It is quite a pastime in moving into an old house to make a search for concealed treasure in the ancient walls.

Such an instance came to my knowledge in Cuzco. A gentleman, having moved into a large old Spanish house of the colonial period, had the idea of making at least a cursory exploration, and went over the house tapping and sounding the walls in the hope of discovering some *tapado*, as such hidden hoards are called. One night, to his great delight and excitement, he found in one room a part of the wall that sounded distinctly hollow to his tapping. Getting some tools and a crowbar, he attacked the wall, and sure enough his crowbar presently broke through into a cavity. He enlarged the hole sufficiently to enable him to insert his arm and hand; and groping around he seized some object which, on being drawn out, proved to be an exquisite little golden image of pure Inca workmanship. Thrilled to the marrow, he thrust his hand in again, and pulled out another golden treasure; and presently he had quite a number of perfect and valuable examples of the finest and best type of Inca work; he had certainly found a real *tapado*. It was late: he determined to have the wall down on the morrow and retired, not to sleep but to dream of untold riches. At last came the morning, and he started

work on the wall ; but hardly had he begun when he heard a clamour at the *puerta calle*—the big front door of the house. Descending and opening the door he was confronted with his irate neighbour from the adjoining house, who wanted to know, with many unprintable objurgations, what he meant by breaking through into his cupboards where he kept his life-time collection of Inca curios and treasures ! Explanations and profound apologies healed the wounds ; and some hard work repaired the damaged wall.

ONE last reminiscence of the Land of the Incas must bring this story to a close. One day, riding with a companion through one of those lovely valleys in the heart of the Andes, near the source of the Amazon, we came to a straggling Indian village ; and as we rode through the cluster of houses I saw an old man sitting in the doorway of a hut. He glanced up, and after one strange look, turned his face away as though ashamed. As we rode on, I said to my companion : "Did you see him ?" "I did," he said. "That was no Indian," said I. "No, that was no Indian." And we wondered. He had a long white beard, a decoration which no Indian possesses.

Long after, that old man turned up at our house in Cuzco. He had seen us pass by, and something had stirred in the old man's heart : a desire to see his "ain folk" again, to speak his "ain" tongue ; for he was an old Scot. Years before, he with a companion, had found his way to this land following "the long trail." Things had gone wrong : his companion had died, and, discouraged, he had settled down among the Indians and lived their life. But now he knew he had come to the end of the trail, and death was near. So he found us and came to our home. He died with us, and we buried him on the hill above Cuzco in the little plot where others of our kindred lie. But before he died, he told us some strange stories of his wanderings.

Among other tales was one of having once, from the top of a mighty cliff high above the roaring stream of the Urubamba, parent of the Amazon, seen away across the gorge, hidden in the jungle, walls and fragments of buildings of evident Inca work. He believed there must be some city there, and he begged us to go and explore. But in those days we had no time for seeking lost cities ; and we thought little of the old man's tales. Years later, Professor Bingham, of Yale University, came seeking for the lost city of the Incas, where the last of the royal race was believed to have taken refuge from the Spaniards. And there in the gorge of the Urubamba, in the heights of Torontoy, two thousand feet above the river, in the very spot where the old Scot had told us he had seen the ruins, Professor Bingham found the lost city of Machu Picchu, perhaps the most wonderful and mysterious of all the remains of that vanished civilization.

It was my privilege to visit Machu Picchu while the explorers were at work, and what an experience it was ! The climb is something I shall never forget. Up the sheer face of the two-thousand feet cliff, by fragments of trail left by the Indians, clinging

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to cracks and crevices, we made our painful way till we stood at last at a point where we could see the partly cleared ruins below us. A broad staircase of roughly hewn stone led to the city gate, where in the great jambs of beautifully cut stone, we saw the lock-holes cut in the stone, with the little column of stone left, round which the cables were made fast that held the gate beams in position.

I DO not stay to describe the wonders of this ancient city of refuge and worship, for such I believe it to have been. It has been described in detail by Bingham and others elsewhere. By the construction of a passable trail it can now be reached in a measure of comfort either on foot or by mule-back; so that the traveller who goes beyond the beaten paths of the tourist may see for himself something of the wonder, the mystery, and the skill of those forgotten builders. But I feel it should be put on record that years before Professor Bingham "discovered" and cleared the ruins of Machu Picchu, old Franklin, the Scot, had seen them from afar, and accurately described their existence and position. Had we yielded to the old man's entreaties we should have been, to adapt Coleridge—"The first that ever burst into that silent scene." All honour to the explorers, however, and those who made the expedition possible, who cleared the jungle and gave those treasures of the past to the world.

* * *

What of conditions in Peru today, and of the Indian descendants of that great people? The pure Indians number between two and three millions, if we consider Peru alone, not reckoning the tribes in Bolivia and Ecuador. But while under the present constitution of Peru slavery is illegal and the Indian is entitled to all the rights of citizenship, actually most of the abuses of the colonial period continue to flourish unchecked under the Republic. The Indian is bought and sold with the land. Little by little what remains to him of his ancient heritage is being filched by rapacious landlords in legal processes of which he understands nothing, and which he is totally unable to contest. He sees himself dispossessed of home and lands, his sons impressed into military service, his wife and daughters forced into unpaid drudgery, and he himself liable to be seized at any moment by the local authority and driven to "voluntary" hard labour on road-making or other work of public or private utility. The grim jest of a certain local magnate in sending under guard a batch of these unfortunates to the nearest town for compulsory service might be repeated in many parts of that unhappy land. "Herewith," he wrote, "please find two hundred 'volunteers'; kindly return the ropes!"

Of the trinity of oppression that keeps the Indian a degraded slave in the land of his fathers—the Governor, the Landlord, and the Priest—unfortunately, with rare exceptions, the greatest of these is the Priest. Doubly culpable is this sinister figure in that, while the others rob their victims but of liberty and worldly possessions, the priest, in addition, uses his ghostly authority to debauch both body and soul.

While there may be, here and there, a man of God who truly cares for the Indian and seeks his spiritual welfare, it is common knowledge that the priests are generally men of evil and dissolute life, totally unfit to be the spiritual leaders of any people. The superstitions and gross idol-worship into which the sword-propagated faith of the early Romish priests has since sunk among the Indians, give abundant occasion for the moral degradation of the unhappy people. The ever-recurring feasts in honour of this or that local "saint," image, or virgin, are but drunken orgies unsurpassed in any heathen land, when the worst passions of the people are pandered to, and to which the long-suffering Indian looks forward as an opportunity of forgetting his misery for a little in an alcoholic oblivion.

No unbiassed person could for a moment pretend that these Indians are Christians in any sense of the word. They know nothing of Christianity. "How many gods are there?" asked a missionary of the *sacristan* of a tawdry Catholic village church. After some thought, the old man replied that, counting the whole ones and the broken ones, he reckoned about forty!

The priest will tell you the Indian is too ignorant to understand religion. The landlord will tell you that he is just a beast of burden without a soul, to be treated as such. Yet the very land of which they have dispossessed him bears mute witness to the falseness of the charge. One has but to lift one's eyes to the hills and read the story of an ancient splendour, in terraced mountain and ruined temple, to know that the Indian to-day is what he is because of the tyranny and oppressive cruelty of the dominant race; that under sane leadership he might have been what his fathers were before him, or led to yet greater heights of culture under the guidance of a more kindly and sympathetic people.

WHERE the Indian has been early saved from alcoholism and from the well-nigh universal vice of coca-chewing (cocainism), and given opportunity for education and development, he has risen to some of the highest positions in the land. Presidents, generals, lawyers, and statesmen have risen from the ranks of the despised Quechua Indians.

There are indications that the Peruvian Government and people are beginning to awake to a tardy realization of their duty to the race whose land they possess. It is beginning to dawn upon them that the Indian is not only indispensable to the development of the resources of the country, but that the future may still lie largely in his hands, and that it might be worth while to treat him like a human being rather than merely to exploit him as a beast of burden and toil.

From time to time, societies have been formed for the protection of the Indians; but their efforts have been *dilettante* and academic and have rarely touched the actual conditions of oppression and virtual slavery under which the Indian exists in the remote highlands of his country.

There is however, we believe, a new day dawning for the Children

of the Sun. For some years missionary enterprise has been directed to opening up work among these sad-souled people. It has proved no easy task, owing to their deep-rooted superstition and fear of the white man, and to their complete submission to the dominance of the priest, who threatens them with all the terrors which Rome knows so well how to use, if they give heed to the Protestant missionaries.

ONE of the most successful efforts for the evangelization of the Indian is seen in the great Industrial Farm of Urco, carried on by the Evangelical Union of South America, in the Urubamba valley, about eight leagues north of Cuzco. Here a tract of land some ten square miles in extent was acquired, and is devoted to a practical manifestation of the outworking of the principle of the Gospel of Jesus Christ in all that touches the life of the Indian. By careful and scientific methods, the Mission Farm is now producing Indian corn, wheat and oats, the like of which had never been seen in Peru, and which are probably unsurpassed in the world. New blood was introduced and crossed with the native cattle and sheep, producing an immensely improved breed, eagerly sought by the small farmers and crofters. A few Berkshire pigs, transplanted to those far uplands of the Andes have multiplied and thriven amazingly, and the immense creatures are the wonder and delight of the Indians.

The Peruvian Government has interested itself in this effort to uplift the Indian and improve his condition of life. And when, in an agricultural exhibition organized by the Government, the Gold Medal was conferred upon the exhibit of products from the Mission Farm at Urco, the Government went out of its way to confer on the missionary-in-charge a special diploma, signed by the President of the Republic, expressing its appreciation of the work being done by the Protestants on behalf of the Indian peoples.

The material blessings that have been brought to these people by the establishment of a Mission Farm in the heart of their country represent, however, only one side of the story. The ultimate object of the work is the spiritual emancipation and moral uplift of the Indian; and educational, orphanage, medical and nursing work all contribute their share to that dynamic of love that is already manifesting its regenerating power in the lives of the people.

The fame of such a work extends far beyond its immediate environment, and Indians who have come to purchase grain or cattle have returned to their distant homes to tell of liberty, justice, education, and healing freely bestowed on their brethren of the happy valley. Aspiration and hope have kindled in their dull and pain-deadened minds; and time and again deputations of Indians from distant provinces have visited the Mission Farm to plead for teachers to bring the light into their dark homes. The greatest burden the missionaries have to bear is their inability, owing to insufficiency of workers, to respond to these insistent calls.

Not only to the Mission Farm of Urco, but to other stations of the same Society come these calls

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The service of The Salvation Army is needed more than ever in the world to-day. New calls are constantly being made upon it. Your help is needed in the fight against evil and want. Please remember The Salvation Army in your prayers and by any gifts of service or money which you are able to give.

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for help. Over a hundred Indians came on one occasion to the mission house in Cuzco, every man a deputy from his people, to plead for teachers to settle among them. And from Lima, the capital city, where an evangelical bookstore has been established by the above-mentioned Mission, a steady stream of pure Christian literature of a simple character is flowing to irrigate the spiritual deserts of the Andean Republics, and as in Ezekiel's vision, life is springing up "whither the river cometh."

All over Peru to-day among the Indians of the Sierra, there is a remarkable movement towards the evangelical faith. Weary of the barren husks of idolatry on which their hungry souls have been starved so long, they are responding eagerly to the new Gospel of a Father's house, and a Father's love, and great numbers have already entered into the joy of conscious salvation.

In some places, under the influence of the moral uplift of Christian and evangelical teaching, municipalities have forbidden the further celebration of the drunken orgies misnamed "Feasts of the Church"; and in more than one place the Roman Catholic priest has been expelled from the community owing to the awakening of a Christian conscience among the people.

Perhaps the most encouraging fact and portent for the future is that there is now a definitely native and indigenous evangelical Church strongly established in the one-time land of the Incas; that this Church is itself actively missionary in outlook, in that it is reaching out to neighbouring regions and seeking to make known the Gospel of its own deliverance. The great need is for trained leaders, and it is the hope of many that the Urco Farm, which helped to sow the first seeds of the present and coming harvest, may become a training centre for Indian youth, both young men and maidens, for the work of evangelism. Urco lies in the very heart of the Indian country, and its legendary history has deep roots in the heart of its people.

South Pacific*

NEWS from the South Seas provides matter for concern and encouragement. In the Solomons during the war thousands of natives were taken from their primitive surroundings to work in labour corps in Guadalcanal where there were thousands of troops. These natives became comparatively rich. This has caused unrest and ambition for a more modern civilization.

On Ocean Island a hundred or more Gilbertese, picked young men, were cruelly murdered by the Japanese. They were blindfolded, bayoneted and thrown from coral reefs.

Mr. and Mrs. Eastman, writing from the Gilbert Islands, say: "At the end of the year we found that £4,000 had been raised. Has any town of about 27,000 inhabitants (total population in our scattered islands) in Great Britain beaten that effort for the London Missionary Society's new advance? And this one of the Society's youngest missions."

*The New Mildmay Press recently published a booklet entitled *Gems of the Pacific*, describing missionary work in this area.

The remnants of a Massacred People

In many cases without country and without homes; ostracised by their own kinsmen—(the Orthodox Jews), Hebrew Christians on the Continent in maintaining their belief show to the world the terrific and unshakable faith they have in the Gospel of Our Lord. Frustrated and persecuted they are deserving of all the help we, their Christian brothers in England, can give and which for them is vital.

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Refugee Relief Fund

of the

INTERNATIONAL HEBREW CHRISTIAN ALLIANCE

"THE POTENTIAL VALUE OF A CHRISTIAN WOMAN IN THE HOME IS INCALCULABLE."

C.E.Z.M.S.

missionaries in INDIA and CHINA, whether medical, educational or evangelistic, are seeking to evangelise the women and girls so that, under God, there may be an increasing number of consecrated Christian women in the homes of these peoples.

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The Society appeals for increased support to maintain its work in the face of increasing costs in every field.

Church of England Zenana Missionary Society
19-21, Conway Street, Fitzroy Square, London, W.1.

¶ *"And gladly would he learn and gladly teach."*

The Old Church Learns from the Young

E. W. Burt

WHAT can the mother Church learn from her offspring abroad? This is a healthy question and a good sign of the times. The missionary goes to learn, as well as to teach, and he brings home lessons for the home Church, as almost every article in *World Dominion* indicates. Note the form of the question. It is not what has the younger Church to *teach* the older, but what can the older learn from the younger. For the Church growing up on the foreign soil does not presume to teach the Mother that begat it, any more than a child dares to teach its parent or a pupil its teacher. All the same, every child unconsciously teaches its parent and every pupil its teacher. A common life throbs through both, and each has much to learn from the other, though quite distinct from formal and deliberate teaching. The Church on the mission field is still an infant or at best an adolescent. It is necessarily immature and lacking in the gathered experience and knowledge of the older Church. It has not yet thoroughly weaned itself from its ancient errors and superstitions, yet we of the mother Church have something to learn from our growing child. To doubt this would be proud and arrogant. And it must be added that what we may learn is not something *novel*, but rather a new *emphasis*. In what we write there is, of course, no suggestion of disparaging the older Church with its centuries of experience and its lore of theological thinking.

Here are a few things we may learn from the younger Church.

The younger Church makes a fuller use of its *lay members*. This arose first out of sheer necessity, for the Christians lived mostly in small companies and depended on themselves for the conduct of services and for the spread of the new faith. For years there were no ordained pastors and only occasional visits from the missionary. But it is a fact that Churches can arise and grow without pastors. Later, pastors were trained and each of them was put in charge of from ten to twenty small Churches, widely scattered over a county. But even to-day there are not enough pastors to do more than exercise a general oversight of the Church, examine candidates and administer the sacraments. The village Church still relies for its ordinary Sunday services on the voluntary efforts of its own members, and the most effective evangelism is carried on by the rank and file of the Church. Take away this lay service and very little of value would remain in the Church.

All this makes for a virile and sturdy Church, and herein lies a lesson for our own small town and village Churches which, in isolation, are in danger of dwindling away as the rural population declines.

For instance, there are a thousand Baptist Churches in England with under fifty members each. These cannot afford to call and support a minister of their own.

The same is doubtless true of other communions. These small Churches are mainly dependent on the ministry of lay Christians. If a number of such small Churches could be linked together in a given district under a superintending minister there would be a better chance for their survival There would seem to be no real reason why such a scheme should not succeed at home, where communications are easy, as much as it does on the mission field. No one can utter a word of disparagement of these struggling Churches, for they send fresh and vigorous life into the big city Churches and provide many of our great leaders. The disappearance or weakening of the village Churches would be a calamity, but if they are to be preserved, *greater use must be made of laymen*, and there must be closer grouping of the Churches. This is the first lesson that the home Church can learn from the mission field.

SECONDLY, the home Church can earn much from the closer *fellowship and the esprit de corps* of the Church on the mission field. There, the individual congregation may consist of but a score of humble men and women, but each insignificant group is associated with many similar groups in the same county, and the leaders of these groups meet frequently for counsel and instruction. Thus a strong feeling of fellowship is developed. Further, there are larger assemblies to which each Church elects representatives, and at these meetings a common policy is determined and a common pool is made for the support of the pastors. I fancy that these meetings mean more to the life of the Church on the foreign field than they generally do to the Church in this country. These Associations select students for training in the Theological College, appoint pastors to their districts, and decide matters of discipline and Church order. I know similar Association meetings are held in this country, but they seem to be of little practical interest except to the ministers and a few Church officers. If we can make these meetings more inspiring and fruitful we shall render the life of the smaller units more vigorous and healthy.

Thirdly, growing out of the provincial assemblies there is the lively sense of *belonging to the whole Church in China*. During the past thirty years, two organizations have been born in China which make for concerted action. First, there is the National China Council which includes nearly all missions. Of this, the Rev. E. C. Lobenstine and Dr. Cheng Ching Yi were the first secretaries. This body was the direct outcome of the great Missionary Council held in Edinburgh under the chairmanship of Dr. J. R. Mott. Then, later, came the amalgamation of most of the Free Churches into the Church of Christ in China and of the Episcopalian Churches into the *Sheng Kung Hui*, or Catholic Church. Dr. Cheng Ching Yi became first Moderator of the Church of Christ and he left to it a legacy to initiate the Border Mission, described in *World Dominion*, March-April, 1946. This Church is a Federation embracing most of the Protestants in China: it has a common basis and programme, whilst not interfering with the

liberty of its component bodies to teach and practise their own tenets in the areas allotted to them. Unity, not uniformity, is its underlying principle. In this connection it is to be remembered that our denominational differences mean nothing on the mission field or are as dust in the balances. And where the mass of the people are non-Christian the differences that exist among Christians are nothing to the beliefs held in common. All this develops a sense of solidarity and organic unity among the Christians and enables them, among other things, to present a common front to the Government and people. Here, too, is a challenge to the home Church as it faces the new order. It is worth much effort and sacrifice and will hasten the coming of the Kingdom of God.

Fourthly, there is less *class consciousness* on the mission field than in our country. There is no caste in China, and very little feeling of class consciousness. Scholars, farmers, artizans and merchants are merged with one another and all are rooted directly or indirectly in the land, whereas in our cities there are middle-class Churches in the suburbs, and down-town or slum Churches in the poorer areas and little contact between them.

Fifthly, there is great keenness in the matter of *Christian education.* Years ago the Church of China was illiterate and the library of the Christian consisted of the New Testament and hymn-book, but now, thanks to the excellent work of the Christian Literature Society, that condition is passing away and books of a valuable character are translated into Chinese. From the first, the Chinese peasant, like the Scot, felt the importance of education. Village and middle schools were established, and then Christian Universities, and so a ladder was made for the bright boy and girl to develop their gifts and become leaders worthy to stand side by side with the best in the country.

Large-scale evacuation in our country revealed the appalling ignorance of religion on the part of sections of the population and brought home the urgent need to promote Christian education. More and better Christian teachers are needed ; only the Church can supply this lack and so save our children and make England a really Christian nation.

LASTLY, *in personal witness* and one-by-one evangelism we can learn much from Chinese Christians. Under persecution and in tribulation they have stood steadfast. In generous giving they have ministered to the sick and the homeless, and when the war cut off foreign support, out of their poverty they provided food for their pastors. They kept Middle Schools going till the Communists closed them.

Can we expect revival at home till every Christian is set on fire with the desire and purpose of winning neighbour and friend for Jesus Christ ? We have all the machinery and organization, and only lack the love of God to set it in operation. I have shown that the Church on the mission field, with all its weakness in numbers and prestige, has something to teach the Church at home. God intends that each shall learn from the other and go forward in the strength which He supplies.

¶ *No hope exists for the abolition of illiteracy apart from Christian missions.*

A Glance at Angola

John Tucker

STATISTICS are not the best criterion for the success or otherwise of any work on the mission field, or of the general influence of the Christian Church in Angola. To take stock of the work requires not only comparison with what is being done in other parts of Africa, but with what has happened in bygone days in other countries. In this connection, a parallel to much that is significant to our work in Africa can be found in the really great book recently published by Professor G. M. Trevelyan of Cambridge, entitled *English Social History.*

From the 600 pages of this invaluable work much can be taken that has direct and suggestive bearing on present conditions in Angola, and on the development, or lack thereof, among the Africans. Trevelyan has a section specially devoted to the period of the union between England and Scotland in 1707. The analysis of the state of Scottish society at that time is masterly. His summing up of the poverty and illiteracy of the people, the equipment of their schools, and the social attitudes which obtained, is instructive to Angola workers, and gives encouragement and warning.

It was another historian, Bishop Creighton, who held that "history is a cordial for drooping spirits." Trevelyan's book serves in this capacity for us. We can see how the Scots, thanks to their reformed Christianity, came out of their divers difficulties triumphantly. The writer refers (page 540) to "the pressure of dire poverty" of the Scottish people. "Thrift was a dire necessity," he says. "Dire" is a word much used by this eloquent man, and one wonders why in this section he uses it so often. A glance at the dictionary shows that "dire" is synonymous with "dreadful, dismal, horrible, terrible, evil in a great degree, portentous, mournful, woeful, disastrous, calamitous, destructive."

The Scots overcame this "dire" state of affairs. Is it possible for the Ovimbundu so to attain? The synonyms are not too strong to represent conditions which prevail here. "Dire poverty" led to a heavy percentage of illiteracy among the Scots of that day. Says Trevelyan (p. 427) :—

> "In Fife at the end of Queen Anne's reign only two men out of three could sign their names and one woman out of ten, while in Galloway few of the people could read."

Anyone acquainted with the African scene knows that one of the chief evils which afflict the people is bound up with illiteracy with its attendant brood of ignorance, superstition, evil practices, through a whole gamut of ramifications.

In Angola, no hope, absolutely no hope, exists for the abolition of illiteracy apart from Protestant missions. If we fail to educate men and women there is little hope for a permanent all-round advance which will effectively raise the whole level of native life. Trevelyan says that the nobles stole the Church endowments which had been ear-marked for education by the devout imagination of John

Knox. Cannot a parallel be found here in this matter ?

The proportion of women illiterates to men illiterates in Africa is even higher than was the case in ancient Scotland. When will the education of African women become a matter of serious concern ? A Portuguese writer, Manual Malheiro, a well-known, old-time settler in Angola, said this in the *Intransigente* :—

> " Spiritual and moral education has its most promising field in the African woman, who more readily and easily absorbs and assimilates new ideas . . . Were I a missionary, it would be the soul of the woman which I should seek to win and develop with all the enthusiasm and earnestness of my being, desiring to guide her in the principles of the Christian family and allowing her, with all her spiritual superiority and influence, to preside over all the family life. She is the most efficient element possible in the teaching of the whole family, and my work as a missionary would be much easier and simpler."

As to the equipment of the schools in Scotland, we have the following which is suggestive of Angola (p. 427) :—

> " In Anne's reign many parishes had no school at all, and where a school was to be found it was too often a dark, draughty, dirty hovel, and the master or mistress usually lived on starvation wages."

But here is a word of encouragement :—

> " Many, indeed, of the half-starved dominies, though they could not afford to buy books, had the root of the matter in them ; and though they taught only a part of the population, that part was the pick of the Scottish democracy, lads taught to make sacrifices to obtain education, who used the slender equipment of learning available to them as no other nation in Europe could do, and so in the end raised themselves and their country to higher ranges of civilized life."

NOW, this gives a ground for hope. The Christian Church has a terrific undertaking in Africa, especially in Angola, where no Government help is forthcoming. Time will show if the Ovimbundu are worthy of their Christian calling and privileges. They have some privileges denied to the Scottish students of bygone days. They have girls' and boys' boarding schools, while their Scottish equivalents in the dire days of Queen Anne had no such help :—

> " The Scottish lad, in his hard struggle to reach this harbour (of the Christian ministry) supported life at the University from the sack of oatmeal leaning against the wall of the garret where he lodged in the town. On holidays fixed for the purpose, the rustic student tramped home with the empty sack, and returned with it refilled from the harvest of his father's infield." (p. 428).

Angola needs a tremendous development of education. This does not mean that the "road to learning" should be made easy. But when one reads of the programme of the Northern Rhodesian Government to make education compulsory for all African children, and sees the sums set apart for making the population literate within twenty years, one wonders if Angolan natives are not doomed to occupy the place of hewers of wood and drawers of water for other countries in Africa : to be, in fact, a kind of Gibeonite bond

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slaves to the elect (because educated) Israelites dwelling in the eastern lands. Some Portuguese literary men, with a sociological bent, such as the editor of the newspaper *A Provincia de Angola*, seem to think that some such fate is the inevitable lot of African Angolans. It is the part of missions to prevent such a development of Umbundu history, which development indeed would be a catastrophe. No greater contribution could be made to the Angolan peoples than to communicate to them the inspiring and enabling word which shall help them to rise above the present difficulties. And that word is none other than the Word of God in all its eternal implications, made real in the lives of the present generation. Devils of opposition come from all parts, but the "life more abundant" is the enabling power.

AS missions, we need to see our work and see it whole. A great movement of populations is going on in Angola, especially within the area of the Province of Benguela. Let us look to our strategy and not confine attention to tactics. Not infrequently in history a country has gained many individual battles, but finally lost the war. There is such a possibility in Angola. We gain some spectacular battles here and there; we have this and that to record which brings courage, and perhaps pride, but let us think of the wider aspects of our warfare. Modern warfare is a warfare of movement, and we suggest that the possibility exists that, in the not distant future, our missions—*i.e.*, mission stations—may find themselves relegated to a backwater. The need of a place such as Nova Lisboa cannot be overlooked in any sound scheme for development. What Winnipeg is to Western Canada, that Nova Lisboa is to be (if it already is not so) to the highlands of Benguela and Bie.

HERE is a quotation from the personal report of Miss Kate Rutherford :—

> ". . . eleven small Christian villages have sprung up within a radius of ten miles of the original Huambo village, Bomba. Many of the families have built for themselves decent houses, have sorted out from the multitude of things and manners labelled 'civilization,' the very best, and have adopted these and taught them to their children, and are living in a decent and self-respecting manner. But the others, and their number is legion, choose, or have thrust upon them, the very worst that a city can offer. Craving better clothes, better food, and more excitement, and not willing to earn these by the sweat of their brow, they are led into the most vile methods of existence.
>
> "It will not be easy for missionaries to live there and try to help the Church to develop, but with the ever-increasing drift from the rural districts to this urban centre, it would seem as though this should be a piece of specialized work, and not just a branch of the regular work done on the mission station.
>
> "At the Week of Prayer this month the deacon said: 'Won't one of you missionaries come and stay down in Nova Lisboa with us for a few weeks this year? There is a children's school there and many have come from it to the station school, but only one girl has finished Means School, and this year the first boy has entered Currie Institute. Opportunities for gain are many . . . parents

hurry their children into jobs . . . school days are left behind and the grim, but fascinating work of earning a living begins . . ."

These paragraphs reveal true strategic insight. We need a similar strategic insight into the needs of education, medicine, skilled work—always, too, emphasizing the preaching of the Gospel which makes a man stand up straight amongst his fellows.

¶ *Extracts from an address given by the Rt. Rev. the Lord Bishop of Rochester.*

Evangelism: What is it?

WITNESS is a law term. It means to testify what I know myself personally. Hearsay is not witness. What we merely believe is not witness. More than this, according to Jewish Law, a truth to be established demanded the testimony of two witnesses. In the same way our witness to Christ must be twofold in character—by lip and life.

Witness by lip is quite simple. It is to tell what Christ means to me personally. There is no more effective evangelism in the world. For the witness is given, not in the churches which are empty, but where the people are and to the people themselves. What is more, personal testimony is something to which everyone will pay attention. So it was that Dr. William Temple, shortly before his death, declared in a sermon in St. Paul's Cathedral, that "There can be no widespread evangelization of England unless the work is undertaken by the lay people of the Church."

A very little reflection will show that this strategy for evangelism, laid down by Christ, whereby the good news is proclaimed not by professionals, but by enthusiastic adherents, has proved eminently successful in forwarding any great movement. One of the greatest missionaries of our time is Miss Mildred Cable, who has even entered Tibet. She tells how she has seen Communism spread throughout the whole of Turkestan in fifteen years simply by a few enthusiasts talking about Communism in all the bazaars of the country. And she asserts that there can be no conversion of England until ordinary Christians like ourselves "gossip" quite naturally about Jesus to their friends. Again a friend of mine told me the other day how he had sat at dinner by the side of a Christian Scientist. He added, "You know you cannot sit by a Christian Scientist for long without finding out two things—first, that he is a Christian Scientist, and, secondly, he would like you to be one as well." How long do you sit by a communicant member of the Church of England before you find out that he has any love for Christ or any concern for human souls? Then, do you witness to Christ? It is because of the strategic importance of the laity, going everywhere as they do, and penetrating every section of the community that the Commission on Evangelism declared, "We are convinced that England will never be converted until the laity use the opportunities for Evangelism daily afforded them by their various professions, crafts and occupations."

*** *Evangelism: What is it?* Published by the Union of Lay Churchmen, Diocese of Birmingham.

¶ *News and Views on the world situation.*

The World To-day

Thomas Cochrane

HALF-A-CENTURY ago trouble began in the Far East over that little country called Korea, which was the shuttlecock between Japan and China till Russia began to take an interest in the game. Japan declared war on China. Chinese troops, according to tradition, chose the Victory Gate in Peking as an auspicious exit and as a good omen. "The dwarfs have rebelled," they said, "but there are not many of them: let them be surrounded!". That war has had its repercussions down the decades and to-day Japan lies prostrate; Korea is occupied—north by Russia, south by America; and Manchuria is the seed-bed for civil war. From Korea to Kurdistan the lengthening Communist shadow extends.

The world is one: touch it anywhere and it is affected everywhere. *Mutatis mutandis*, the situation in the Far East is reproduced all over the world, and to make the picture darker still the menace of the atomic bomb hangs overhead. To this may be added the ominous possibilities of bacteriological and chemical warfare. H. G. Wells was a prophet: had he been asked to suggest an antidote he would probably have suggested education. But education produced the bomb, and education is making more deadly weapons still. Molotov's monotonous negative, echoed by satellites, opposes every affirmative that would hasten progress towards peace, and the whole twenty-one nations argue and look everywhere but upward.

The Christian Church knows the remedy for this global confusion, and is being challenged to-day to make the knowledge more effective by a study of the situation in every country of the world and by a united front that acts in the light of this survey. To this end, the World Dominion Press, which has been doing its best for a quarter-of-a-century to act as an Intelligence Service by its World Surveys, hopes by the end of next year to publish, if possible in one volume, a survey of the main facts which, in the various countries of the world, have a bearing upon the supreme task of the Christian Church, viz., world evangelization. From time to time *World Dominion and the World To-Day* will do its best to keep its friends in touch with the world situation viewed from the Christian standpoint.

The prospects for a united front are improving. One of the latest examples of co-operation is that between the British Council of Churches and the Conference of Missionary Societies (with their counterparts in the United States). A Joint Committee has been formed which stands for freedom of religious worship, meeting, association, and the general expression of religious faith and opinion; freedom of persuasion (including the right of adults to change their faith without incurring legal penalties or disabilities); freedom for parents to educate their children in their own faith; freedom from any discrimination

imposed on religious grounds, and, as a means to such freedom, the equal protection by law both of religious minorities and of the religious majority. It is the aim of the joint committee to collect all information of danger or threats to religious liberty.

The number of Christian Councils in various parts of the world is on the increase, and one day we may see at least co-ordination among the main Christian forces throughout the world. This would quickly be realized if there were agreement on an essential basis, and liberty in non-essentials. There is an irreducible essential. A Christian is one who accepts Jesus Christ as Saviour and Lord. If anyone denies fellowship with such he is offending " one of these little ones, and it were better for him . . ." The thief on the Cross was neither baptized nor confirmed, but a look at the crucified Christ saved his soul.

There are too many missionary societies as well as too many denominations, and co-ordination, if not union, should take place on the mission-field. A wise policy is being adopted here and there in starting new work or in extending work by doing so unitedly. There are examples of this in India and South America.

* * *

The situation in the Far East calls for wise Christian statesmanship, especially in relation to " The United Protestant Church of Christ in Japan," formed under pressure of the Japanese Government. One of the inevitable drawbacks in gathering information today is the confusion produced by the war. Missionaries, Protestant and Roman Catholic, are, however, returning to Japan. Pre-war figures there gave 230,000 Protestants ; 120,000 Roman Catholics and 30,000 Eastern Orthodox, but the total number of Christians killed is unknown. The American raids over Japan destroyed 426 Protestant churches, 50 Catholic churches, 26 schools, 15 hospitals, leaving 90 Catholic churches standing. One of the greatest Catholic communities was in Nagasaki, which was totally destroyed by the second atomic bomb on 9th August, 1945, with the loss of 10,000 Japanese Catholics.

Virile Christianity in Korea and Manchuria is the only antidote to the menace of a godless Communism which is likely to be increased by a closer association between Manchurian Communists and those of Outer Mongolia. Outer Mongolia is entirely Marxist. Communism may thus affect all Central Asia. One of the hopeful features in Central Asia, however, is the appointment of General Chang-chi-chung, a keen Christian, to be Governor of Sinkiang. Sinkiang, or Chinese Turkestan, touches Russian Turkestan, Tibet, Mongolia and India's borders. At present there are no missionaries there. The China Inland Mission and the Swedish missionaries had to leave.

The hope of the Far East lies largely with a Christian China, and everything possible should be done to spread the Gospel in every Chinese province.

Indo-China, in the confusion of the post-war world, is in conference with the French Government, which proposed a Federal Governor-General, with a State Council representative of all the

five States of Indo-China, who would control the foreign affairs and commercial treaties of the country. Dominion status is being claimed, but with the sensible suggestion of collaboration with the French, provided that this does not savour of French dictation. The Annamese say the country cannot yet stand alone and they are willing to have the French in occupation of Indo-China naval bases. When conversations on these and other points are resumed in January it is expected that both countries will afford normal democratic freedoms to their own and other's nationals. Missionary work in Indo-China, carried on by the Christian and Missionary Alliance with a devotion unexcelled in any mission field, has yielded most encouraging results. But the unfinished task may be imagined when statistics give only one Protestant Christian to every 1,590 in a population of 23,853,500.

* * *

Critics of United States policy —the United States is now sharing a criticism of which Britain in the past was the chief target—in the Philippines describe her as granting "independence to what is still a dependency." In Manchuria and China, America is accused of Imperialism. Those who so accuse her are guilty of an expansionist policy under other names. If, for instance, Communism spreads, its ruthless discipline will defeat democracy. Many who are loud in their denunciation of Fascism are advocating what they call democracy, which is simply Fascism in a democratic cloak. The United States, confronted with what Willkie called "one world," is taking her rightful place. Her missionary work in the spread of the Gospel, in educational leadership, in medical missions, in her ideals of freedom and individual initiative, is blessing the world. The Philippines will never be able to repay America, except in gratitude, for all she has done there.

Sir Norman Angell, in the *Sunday Graphic*, says that Britain incurs a stigma whenever she makes an effort to render secure the lines of communication of the British world community. He quotes an eminent American historian, the late Carl Becker, as saying that it is lucky for America that California and Louisiana are not separated from the Atlantic sea-board and from each other by large bodies of water, or America might have the experience of being called the United Commonwealth of Nations and the American Empire. The best way, he said, to avoid the stigma of Imperialism, is to be very prolific and to inhabit a great continent, rather than a small island. When the Southern States demanded the right to govern themselves, Abraham Lincoln, at the cost of a bloody war, denied that right on the ground that, if it were granted, democracy would be too divided to defend itself.

When the Baltic States and the republics of the Soviet Union are as independent of Moscow as British Dominions are of London most misgivings will disappear, and we shall be nearer to sound peace.

* * *

It is often asked why British soldiers should be in Indonesia, and there has been the usual anti-British criticism, but the position is that, with American approval,

Britain was asked to send units to the South-East Asia Command under Lord Louis Mountbatten to defeat and expel the Japanese from the Netherlands Indies. In this immense territory Borneo alone is as large as Germany and Great Britain together, and Holland, under German occupation for five years, had not the strength to undertake this task. It is hoped that by 30th November all British and Indian troops will have left, and that soon there may be a round-table conference of the entire Dutch realm. Most of the Indonesian peoples want to live in peace, which they have enjoyed for so many decades. Many have asked Queen Wilhelmina for protection against armed extremists. The triumphs of the Gospel in Indonesia have not been excelled anywhere, but there are still over 30,000,000 who have not had a chance to hear the Good News. Missionary aviation has lessened time and toil in Borneo.

Missionaries are beginning to return to Thailand, and the Executive Council of the Church of Christ is meeting regularly. In Burma, the Christians showed great heroism during the war, and their trials did much to demolish denominational barriers.

Turning to Malaya, we quote two eloquent paragraphs which appeared some time ago in *World Review*, contributed by its correspondent, George Edinger, and entitled "When we Re-entered Singapore":—

> "We walked back up the hill to the Cathay building. The air was heavy with the scent of flowers and the hum of innumerable strange insects. Below us Chinatown was twinkling with a thousand lights to the sound of fire crackers and happy laughter. Suddenly, we heard the measured rhythm of the Royal Marines' band playing "God Save the King." The Chinese must have heard it too. For at once Singapore was wrapped in a spontaneous silence. At that moment, for that moment, I knew I was in a city at unity within itself . . . .
>
> "It was a passing moment, but it showed what still might be. Singapore, welded into one by the years of adversity, can, with imagination and with tact, become something more than a place where men make money. From its many races a common culture could be made to grow. . . . It could weld its many communities into one whole, inspired by the ideals of freedom and fair play, which, when all is said, does follow the Union Jack."

Work among Malays in Malaya has never been seriously undertaken. In 1934, on a visit to Malaya, I was asked to take a service in the Chinese Church. The church was full of Christian Chinese, and I thought and said: "Chinese penetrate into all Malaya. If Christian Chinese would carry the Gospel wherever they go, they alone could evangelize Malaya."

* * *

What shall we say of India? We are in weekly correspondence with two members of our Editorial Board who are at present in that country. Mr. McLeish, our Survey Editor, has an encyclopedic knowledge of India, and Dr. R. G. Cochrane, Principal of Vellore Medical College, is an outstanding expert in leprosy. They are both pressing the indigenous principles which we have advocated for a quarter of a century in *World Dominion*, *Missionary Methods*:

St. Paul's or Ours? and other literature. They find the Church situation in India critical, in an upsurge of national indigenous sentiment (see Judge Chenchiah's article in the September-October number of *World Dominion*), and are meeting Indian leaders in friendly conference.

The political situation has its repercussions in the Church. We quote here the words of a British friend of India :—

> "Surely the world that has so freely criticized the British *Raj* will begin to realize the complexity of the Indian problem and the friendly attitude of Britain towards the self-government which Britain has for many years anticipated. No great nation in the history of the world has equalled Britain's altruistic efforts. Recent riots have inspired tributes to British soldiers. Frankly, in my opinion, in a land like India, with its racial and religious divisions, an additional race—the British—to see fair play would be an inestimable boon and, I believe, would be welcomed by the millions who have lived under the Pax Britannica. The withdrawal of the British may have world-wide repercussions. For instance, what may happen in Afghanistan, the buffer State between India and Russia?"

* * *

As *World Dominion* reviews the world in its pages and surveys, it discerns key-points which, as key-points do, suggest strategy. The success of world evangelization largely depends upon special attention to strategic centres which have great potential possibilities. We have frequently indicated Persia as one of the Middle East key points. The most important Missions there are the American Presbyterian and the Church Missionary Societies. They co-ordinate their work. Bishop Thompson has statesmanlike gifts.

* * *

In Palestine, Zionist Jews would like an immigration total of 4,000,000 in a Jewish State ruled by Jews, in which an Arab minority would have equal rights. There are Jews in and outside Palestine who desire a bi-national Palestine in which Arabs and Jews would co-operate. The Jewish population at present is about one-third of the whole.

The article by Dr. Jocz in the present number is a most valuable one, for reasons wider than those which concern work among Jews. Dr. Levertoff, of our Editorial Board, has recently been on the Continent and would heartily endorse all that this article expresses. We await his report and look forward to much help from him in our Jewish European interests.

* * *

In Africa a revival in the Ethiopian Church would affect the whole of East Africa. The Church there is seeking autonomy. It wishes to free itself from the suzerainty of the Coptic Church in Egypt. Widespread educational, medical and public health work is one of Ethiopia's greatest needs. The British Council has made a great contribution to education.

India has lodged a complaint with U.N.O., charging the Union of South Africa with discrimination against Indians living in South Africa. The number of Indians in South Africa is about one-quarter of a million. Restriction of land ownership by Indians to

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certain areas is one of the chief causes of complaint.

* * *

One of the ten points upon which the autonomous Russian Orthodox Church in America insists is that reunion with the Greek Church in Russia cannot take place if the Moscow Patriarch sends orders that will contravene the constitutional rights of the North American Republic. The whole future of the world would be brighter if Russian Imperialism could be relaxed to permit of intimate contact between its kindly common people and those of other lands. Russian Orthodox Churches are well attended. Is there no way whereby Christian love could be cultivated between Christians there and here? Could not the Dean of Canterbury approach Stalin on this subject?

The whole world outlook would be brighter still if on the wall of international conferences there could, with common consent, be displayed the words of Holy Writ: "Love worketh no ill to his neighbour."

The African Way of Life*

UNDER this title an interesting book of Essays from the Chewa people of Nyasaland has recently been published by the United Society for Christian Literature. It is edited by Cullen Young and Hastings Banda. The preface of the book contains the following interesting story explaining how, in the translation of these Essays, there has been available a partnership between a European and a Chewa.

In the year 1915 an examination for the selection of teachers to be trained in a training centre was being held in Northern Nyasaland. For this a small pupil-teacher presented himself. He was not more than thirteen years old, but from the age of about ten had passed all tests open to him. The number of examinees was large, and the hall was small. The little pupil-teacher was at the back of the room and could not easily read the questions on the board. He stood, therefore, in order to see more clearly over the shoulder of the man in front of him. The European in charge of the examination misconstrued the action and debarred the boy from further participation. The result was that the boy ran away to South Africa, where he found work and saved sufficient from his wages for his fare to America.

Years later there arrived in Edinburgh a young African with a full Federal Diploma of Medicine, qualifying him for practice in any State of the U.S.A. But, in order to qualify for practice in British territory, he had come to take the British degree at the Edinburgh School of Medicine. In Edinburgh he met the ex-missionary who had debarred him from the examination twenty years earlier. He recognized, but was not recognized by, the European. They kept in touch. In 1942 the European was assisting in the adjudication of an Essay Competition in the Nyasaland language. When it was decided to publish three of these Essays, the missionary sought the help of the young Nyasaland doctor. They worked together, and when the work was finished the two men offered it as a contribution towards a fuller understanding of African thought. "Only when this idea of joint responsibility was mooted did the young African doctor divulge to the older European the whole story." The names of the two men are T. Cullen Young and Hastings K. Banda.

*Lutterworth Press, London and Redhill. Price, 5s.

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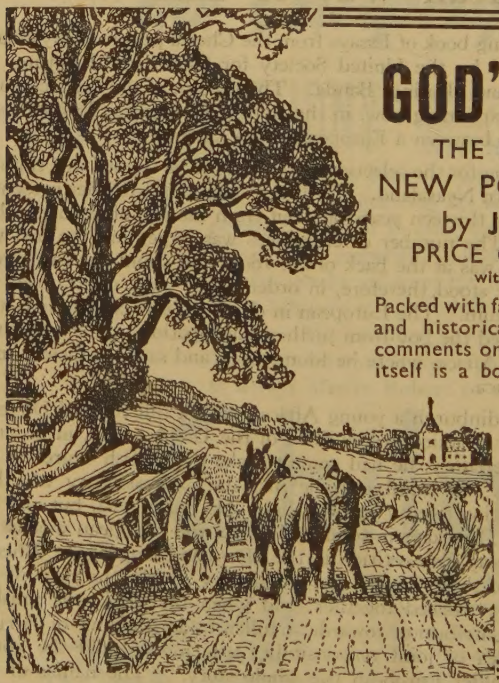

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